

EXCELLENCIES UNITED,

CONTAINING THE

PRINCIPLES OF POLITENESS,

Stan hope

BY LORD CHESTERFIELD.

AND THE

POLITE PHILOSOPHER.

COMPLETE IN ONE VOLUME.

A NEW EDITION.

L O N D O N.

Printed for W. OSBORNE, and T. GRIFFIN,
in St. Paul's Church-yard, and J. MOZLEY,
Gainsbrough: MDCCLXXXVII.

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LORD CHESTERFIELD'S

ADVICE TO HIS SON.

BRITISH MUSEUM



ADVICE TO HIS ROYAL HIGHNESS

LORD CHESTERFIELD'S
ADVICE TO HIS SON,
ON
MEN AND MANNERS:
OR, A NEW
SYSTEM OF EDUCATION.
IN WHICH THE
PRINCIPLES OF POLITENESS,
the art of acquiring a
KNOWLEDGE OF THE WORLD,
WITH EVERY
INSTRUCTION necessary to form a MAN OF
HONOUR, VIRTUE, TASTE, and FASHION,
are laid down in a
PLAIN, EASY, FAMILIAR MANNER,
adapted to every
STATION AND CAPACITY.
the whole arranged on a
PLAN ENTIRELY NEW.

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ADVISOR TO THE

MEMBER OF THE

IN WHICH THE

PROCESSES OF

THE ART OF

TO KNOWLEDGE

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ADVERTISEMENT.

FEW characters among the nobility of this age and nation are better known than that of the late ingenious and witty EARL of CHESTERFIELD; who was alike distinguished in the polite, the political, and the learned circles. With a great portion of good sense, he possessed a perfect knowledge of mankind; he was a complete gentleman, and a delightful companion. Blest with such rare talents and amiable qualities, no man surely was ever more happily qualified to assume the PRECEPTOR, and to dictate A SYSTEM OF EDUCATION.

IN this character, however, it is more than probable his Lordship would never have appeared, had he not, luckily for posterity, had a NATURAL SON, (by one MADAME DU BOUCHET, a French Lady), whom he loved, and cherished, with all the fondness of a father, and whose education was for many years the chief engagement of his life.

THE following sheets contain his Lordship's ADVICE to that SON, whom he meant to form, what he was himself, an all-accomplished man; and in which the Reader is pre-

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sented with a selection of his Lordship's most beautiful thoughts on various subjects; his judicious remarks on MEN and MANNERS, and useful Observations to form the MAN of VIRTUE, TASTE, and FASHION.

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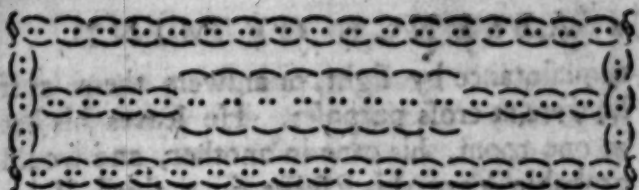
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LOADCHESTERFIELD

FORD



LORD CHESTERFIELD'S

A D V I C E

TO HIS

S O N.

ABSENCE OF MIND.

AN absent Man is generally either a very weak, or a very affected man; he is, however, a very disagreeable man in company. He is defective in all the common offices of civility; he does not enter into the general conversation, but breaks into it from time to time, with some starts of his own, as if he waked from a dream. He seems wrapped up in thought, and possibly does not think at all: he does not know his most intimate

B

acquaintanc

2 ABSENCE OF MIND.

acquaintance by sight, or answers them as if he were at cross purposes. He leaves his hat in one room, his cane in another, and would probable leave his shoes in a third, if his buckles, though awry, did not save them. This is a sure indication, either of a mind so weak that it cannot bear above one object at a time; or so affected, that it would be supposed to be wholly ingrossed, by some very great and important objects. Sir Isaac Newton, Mr. Locke, and perhaps five or six more since the Creation, may have had a right to absence, from the intense thought their investigations required.

No man is in any degree, fit for either business or conversation, who does not command his attention to the present object, be what it will. When I see a man absent in mind, I chuse to be absent in body; for it is almost impossible for me to stay in the room, as I cannot stand inattention and awkwardness.

I would rather be in company with a dead man, than with an absent one: for if the dead man affords me no pleasure at least he shews me no contempt; whereas the absent man very plainly tho' silently tells me that he does not think me worth his attention. Besides, an absent man can never make any observations upon the characters, customs, and manners of the company. He may be in the
best

A T T E N T I O N. 3

best companies all his life-time, (if they will admit him) and never become the wiser: we may as well converse with a deaf man, as an absent one. It is indeed a practical blunder to address ourselves to a man, who we plainly perceive neither hears, minds, nor understands us.

A T T E N T I O N.

A MAN is fit for neither business nor pleasure, who either cannot, or does not, command and direct his attention to the present object, and, in some degree, banish, for that time, all other objects from his thoughts. If at a ball, a supper, or a party of pleasure, a man were to be solving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in studying a problem in his closet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

THERE is time enough for every thing, in the course of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time.

TTHIS steady and undissipated attention to one object is a sure mark of a superior genius;

as hurry, bustle and agitation, are the never-failing symptoms of a weak and frivolous mind.

INDEED without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madness. You should not only have attention to every thing, but a quickness of attention, so as to observe, at once, all the people in the room; their motions, their looks, and their words; and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called absence, which is a thoughtlessness and want of attention about what is doing, makes a man so like either a fool or a madman, that, for my part, I see no real difference. A fool never has thought; a madman has lost it; and an absent man is, for the time, without it.

In short, the most material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children still as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in some degree, the truth, and give a general exterior resemblance to almost every body. Attention
and

A T T E N T I O N.

5

and sagacity must see through that veil, and discover the natural character.

ADD to this, there are little attentions which are infinitely engaging, and which sensibly affect that degree of pride and self love which is inseparable from human nature; as they are unquestionable proofs of the regard and consideration which we have for the persons to whom we pay them. As for example: Suppose you invited any body to dine or sup with you, you ought to recollect if you had observed that they had any favourite dish, and take care to provide it for them, and when it came, you should say, " You seemed to me, " at such and such a place, to give this dish " preference, and therefore I ordered it. " This is the wine that I observed you liked, " and therefore I procured some." Again: Most people have their weaknesses; they have their aversions or their likings to such or such things. If we were to laugh at a man for his aversion to a cat or cheese (which are common antipathies,) or, by inattention or negligence, to let them come in his way where we could prevent it; he would in the first case, think himself insulted; and in the second slighted: and would remember both. But, on the other hand, our care to procure for him what he likes, and to remove from him what he dislikes, shews him that he is at least an object of our attention, flatters his vanity.

B 3

and

6 A W K W A R D N E S S.

and perhaps makes him more your friend, than a more important service would have done. The more trifling these things are, the more they prove your attention for the person, and are consequently the more engaging. Consult your own breast, and recollect how these little attentions, when shown you by others, flatter that degree of self-love and vanity from which no man living is free. Reflect how they incline and attract you to that person, and how you are propitiated afterwards to all which that person says or does. The same causes will have the same effects in your favour.

AWKWARDNESS OF DIFFERENT KINDS.

MANY very worthy and sensible people have certain odd tricks, ill habits, and awkwardness in their behaviour, which excite a disgust to and dislike of their persons, that cannot be removed or overcome by any other valuable endowment or merit which they may possess.

Now awkwardness can proceed but from two causes; either from not having kept good company, or from not having attended to it.

WHEN an awkward fellow first comes into a room, it is highly probable, that his sword
gets

A W K W A R D N E S S. 7

get between his legs, and throws him down, or makes him stumble, at least ; when he has recovered this accident, he goes and places himself in the very place of the whole room where he should not ; there he soon lets his hat fall down, and, in taking it up again, throws down his cane : in recovering his cane, his hat falls a second time : so that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or the saucer fall, and spills the tea or coffee in his breeches. At dinner, his awkwardness distinguishes itself particularly, as he has more to do : there he holds his knife, fork, and spoon, differently from other people ; eats with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his spoon, which has been in his throat twenty times, into the dishes again. If he is to carve, can never hit the joint ; but in his vain efforts to cut through the bone, scatters the sauce in every body's face. He generally daubs himself with soup and grease, though his napkin is commonly stuck through a button hole, and tickles his chin. When he drinks, he infallibly coughs in his glass, and besprinkles the company. Besides all this, he has strange tricks and gestures ; such as snuffing up his noise, or blowing it, and looking afterwards in his handkerchief, so as to make the company sick. His hands
are

8 A W K W A R D N E S S,

are troublesome to him when he has not something in them, and he does not know where to put them : but they are in perpetual motion between his bosom and his breeches : he does not wear his cloaths, and in short does nothing like other people. All this, I own, is not in any degree criminal : but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided by whoever desires to please.

FROM this account of what you should not do, you may easily judge what you should do, and a due attention to the manners of people of fashion, and who have seen the world, will make it habitual and familiar to you.

THERE is, likewise, an awkwardness of expression and words most carefully to be avoided ; such as false English, bad pronunciation, old sayings, and common proverbs : which are so many proofs of having kept bad and low company. For example : if, instead of saying that “ tastes are different, and that “ every man has his own peculiar one,” you “ should let off a proverb, and say, that “ what is one man’s meat is another man’s “ poison :” or else, “ every one as they like as “ the good man said when he kissed his cow,” every body would be persuaded that you had never kept company with any body above footmen and housemaids.

THERE

B A S H F U L N E S S. 9

THERE is likewise an awkwardness of the mind, that ought to be, and with care may be, avoided : as for instance : to mistake or forget names ; to speak of Mr What-d'ye-call-him, or Mrs Thingum, or How-d'ye-call-her, is excessively awkward and ordinary. To call people by improper titles and appellations is so too ; as my Lord for Sir ; and Sir, for my Lord. To begin a story or a narration when you are not perfect in it, and cannot go through with it, but are forced, possibly to say, in the middle of it, " I have forgot the rest, " is very unpleasant and bungling. One must be extremely exact, clear, and perspicuous in every thing one says ; otherwise, instead of entertaining or informing others, one only tires and puzzles them.

B A S H F U L N E S S.

BASHFULNESS is the distinguishing character of an English booby, who appears frightened out of his wits if people of fashion speak to him, and blushes and stammers without being able to give a proper answer ; by which means he becomes truly ridiculous from the groundless fear of being laughed at.

THERE is a very material difference between modesty and awkward bashfulness, which

which is as ridiculous as true modesty is commendable : it is as absurd to be a simpleton as to be an impudent fellow ; and we make ourselves contemptible, if we cannot come into a room and speak to people without being out of countenance, or without embarrassment. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world, his despondency throws him into inaction, and the forward, the bustling, and the petulant will always precede him. The manner makes the whole difference. What would be impudence in one manner, is only a proper and decent assurance in another. A man of sense, and of knowledge of the world, will assert his own rights, and pursue his own objects, as steadily and intrepidly as the most impudent man living, and commonly more so ; but then he has art enough to give an outward air of modesty to all he does. This engages and prevails, whilst the very same things shock and fail, from the over-bearing or impudent manner only of doing them.

ENGLISHMEN in general are ashamed of going into company. When we avoid singularity, what should we be ashamed of ? And why should not we go into a mixed company with as much ease, and as little concern, as we would go into our own room ? Vice and ignorance are the only things we ought to be ashamed of ; while we keep clear of them, we may venture any where without fear or concern.

Nothing

B A S H F U L N E S S. 11

Nothing sinks a young man into low company so surely as Bashfulness. If he thinks that he shall not, he most surely will not please.

SOME, indeed, from feeling the pain and inconveniencies of Bashfulness, have rushed into the other extreme, and turned impudent as cowards grow desperate from excess of danger : but this is equally to be avoided, there being nothing more generally shocking than impudence. The medium between these two extremes points out the well bred man, who always feels himself firm and easy in all companies : who is modest without being bashful, and steady without being impudent.

A MEAN fellow is ashamed and embarrassed when he comes into company, is disconcerted when spoken to, answers with difficulty, and does not know how to dispose of his hands : but a gentleman who is acquainted with the world, appears in company with a graceful and proper assurance and is perfectly easy and unembarrassed. He is not dazzled by superior rank; he pays all the respect that is due to it, without being disconcerted : and can converse as easily with a king as with any one of his subjects. This is the great advantage of being introduced young into good company, and of conversing with our superiors. A well-bred man will converse with his inferiors without insolence, and with his superiors with respect, and with ease. Add to this, that a man of a gentleman-like

man-like behaviour, though of inferior parts, is better received than a man of superior abilities, who is unacquainted with the world. Modesty, and a polite, easy assurance, should be united.

C O M P A N Y.

TO keep good company, especially at our first setting out, is the way to receive good impressions. Good company is not what respective setts of good company are pleased either to call or think themselves. It consists chiefly (though not wholly) of people of considerable birth, rank, and character; for people of neither birth nor rank, are frequently and very justly admitted into it, if distinguished by any peculiar merit, or eminency in any liberal art or science. So motely a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardness, and others get into it by the protection of some considerable person. In this fashionable good company, the best manners and the purest language are most unquestionably to be learnt: for they establish and give the *ton* to both, which are called the language and manners of good company; neither of them being ascertained by any legal tribunal.

A COMPANY of people of the first quality cannot

cannot be called good company, in the common acceptation of the phrase, unless they are the fashionable and accredited company of the place ; for people of the first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. And a company, consisting wholly of people of very low condition, whatever their merit or talents may be, can never be called good company ; and therefore should not be much frequented, though by no means despised.

A COMPANY wholly composed of learned men, though greatly to be respected, is not meant by the words GOOD COMPANY ; they cannot have the easy and polished manners of the world, as they do not live in it. If we can bear our parts well in such a company, it will be proper to be in it some times, and we shall be more esteemed in other companies for having a place in that.

A COMPANY consisting wholly of professed wits and poets, is very inviting to young men, who are pleased with it, if they have wit themselves ; and if they have none, are foolishly proud of being one of it. But such companies should be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terror along with it ; and people are as much afraid of a wit in company, as a woman is of a gun, which she supposes may go off of itself, and do her a mischief,

mischief. Their acquaintance, however, is worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular sect.

ABOVE all things, endeavour to keep company with people above you; for there you rise, as much as you sink with people below. When I say company above you, I do not mean with regard to their birth; but with regard to their merit, and the light in which the world considers them.

THERE are two sorts of good company; one, which is called *BEAU MONDE*, and consists of those people which have the lead in courts, and in the gay part of life; the others consist of those who are distinguished by some particular merit, or who excel in some particular and valuable arts or science.

Be equally careful to avoid that low company, which in every sense of the word is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that source of many of our follies and of some of our crimes, has sunk many a man into company in every light infinitely below him, for the sake of being the first man in it. There he dictates, is applauded, and admired: but he soon disgraces himself, and disqualifies himself for any better company.

HAVING

HAVING thus pointed out what company you should avoid, and what company you should associate with, I shall next lay down a few

RULES FOR BEHAVIOUR IN COMPANY.

WHEN a young man, new in the world, first gets into company, he determines to conform to and imitate it. But he too often mistakes the object of his imitation. He has frequently heard the absurd term of genteel and fashionable vices. He there observes some people who shine, and who in general are admired and esteemed; and perceives that these people are rakes, drunkards, or gamesters; he therefore adopts their vices, mistaking their defects for their perfections, and imagining that they owe their fashion and their lustre to these genteel vices. But it is exactly the reverse; for these people have acquired the reputation by their parts, their learning, their good breeding, and other real accomplishments; and are only blemished and lowered in the opinions of all reasonable people, by these general and fashionable vices. It is therefore plain that, in these mixed characters, the good part only makes people forgive but not approve the bad.

If a man should unfortunately have any vices, he ought at least to be content with his own, and not adopt other people's. The adoption of vice has ruined ten times more young men, than natural inclinations.

16 RULES FOR CONVERSATION.

Let us imitate the real perfections of the good company into which we may get; copy their politeness, their carriage, their address, and the easy and well-bred turn of their conversation; but we should remember, that let them shine over so bright, their vices, if they have any, are so many blemishes, which we would no more endeavour to imitate, than we would make artificial warts upon our faces, because some very handsome man had the misfortune to have a natural one upon his.

We should, on the contrary, think how much handsomer he would have been without it.

HAVING thus given you instructions or making you well received in good company, I proceed next to lay before you, the polite.

RULES FOR CONVERSATION.

WHEN you are in company talk often, but never TALKING. long: in that case, if you do not please, at least you are sure not to tire your hearers.

INFORM yourself of the characters and situations of the company, *Learn the characters of* before you give way to what your *company be-* imagination may prompt you to

RULES FOR CONVERSATION. 17

to say. There are, in all com-*fore you talk* panies, more wrong heads than *much*.

right ones, and many more who deserve, than who like censure. Should you therefore expatiate in the praise of some virtue, which some in company notoriously want; or declaim against any vice, which others are notoriously infected with: your reflections, however general and unapplied, will, by being applicable, be thought personal, and levelled at those people. This consideration points out to you sufficiently not to be suspicious and captious yourself, nor to suppose that things, because they may, are therefore meant at you.

TELL stories very seldom, and absolutely, never but where they *Telling sto-* are apt, and very short. Omit *ries and di-* every circumstance that is not *gressions*. material, and beware of digressions. To have frequent recourse to narrative, betrays great want of imagination.

NEVER hold any body by the button, or the hand, in order to *Seizing peo-* be heard out; for, if people *ple by the* are not willing to hear you, you *button*. had much better hold your tongue than them.

LONG talkers generally single out some unfortunate man *Long talkers*

18 RULES FOR CONVERSATION.

and whif- in company, to whisper, or at
perers. least, in a half voice, to convey
a continuity of words to. This
is excessively ill-bred, and, in some degree
a fraud ; conversation-stock, being a joint and
common property. But, if one of these un-
merciful talkers lays hold of you, hear him
with patience, (and at least seeming attention)
if he is worth obliging ; for nothing will ob-
lige him more than a patient hearing, as no-
thing would hurt him more, than either to leave
him in the midst of his discourse, or to discover
your impatience under your affliction.

THERE is nothing so brutally
Inattention shocking, nor so little forgiven,
to persons as a seeming inattention to the
speaking person who is speaking to you ;
and I have known many a man
knocked down for a much slighter provoca-
tion than that inattention which I mean. I
have seen many people, who while you are
speaking to them, instead of looking at, and
attending to you, fix their eyes upon the ceil-
ing, or some other part of the room, look out
of the window, play with a dog, twirl their
snuff-box, or pick their nose. Nothing
discovers a little futile, frivolous mind
more than this, and nothing is so offen-
sively ill bred : it is an explicit declaration
on your part, that even the most trifling ob-
ject deserves your attention more than all
that can be said by the person who is speak-
ing

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ing to you. Judge of the sentiments of hatred and resentment, which such treatment must excite in every breast where any degree of self-love dwells. I repeat it again and again, that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or condition ; even your footman will sooner forget and forgive a beating, than any manifest mark of slight and contempt. Be therefore, not only really, but seemingly and manifestly attentive to whoever speaks to you.

It is considered as the height of ill-manners to interrupt any *Never in-* person while speaking, by *speaking- terrupt any* ing yourself, or calling off the at- *speaker.* tention of the company to any subject. This, however, every child knows.

TAKE, rather than give, the subject of the company you are *Adopt ra-* in. If you have parts you will *ther than* shew them, more or less upon every *give the* subject ; and if you have not, you *subject.* had better talk fillily upon a subject of other people's, than of your own chusing.

NEVER display your learning , but on particular occasions. *Re- Conceal your* serve it for learned men, and let *learning* even these rather extort it from you, *from the* than appear forward to display it. *company.* Hence you will be deemed mo-

dest

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dest, and reputed to possess more knowledge than you really have. Never seem wiser or more learned than your company. The man who affects to display his learning, will be frequently questioned; and if found superficial, will be ridiculed and despised; if otherwise, he will be deemed a pedant. Nothing can lessen real merit (which will always shew itself) in the opinion of the world, but an ostentatious display of it by its professor.

When you oppose or contradict any person's assertion or opinion, let your manner, your air, your terms, and your tone of voice, be soft and gentle, and that easily and naturally, not affectedly. Use palliatives when you contradict; such as, "I may be mistaken, I am not sure, but I believe, I should rather think, &c." Finish any argument or dispute with some little good-humoured pleasantry, to show that you are neither hurt yourself, nor meant to hurt your antagonist; for an argument, kept up a good while, often occasions atemporary alienation on each side.

Avoid, as much as you can, in mixed companies, argumentative, polemical conversations; which certainly indispose, for a time, the contending parties towards each other; and, if the controversy grows warm

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warm and noisy, endeavour to put an end to it by some genteel levity or joke.

ARGUMENTS should never be maintained with heat and clamour, though we believe or *bate* with know ourselves to be in the right; *temper*, we should give our opinions modestly and coolly, and if that will not do, endeavour to change the conversation, by saying, "We shall not be able to convince one another, nor is it necessary that we should, so let us talk of something else."

REMEMBER that there is a local propriety to be observed in all companies; and that what is extremely proper in one company may be, and often is highly improper in another. *Local propriety to be observed.*

THE jokes, *BONS MOTS*, the little adventures which may do *Jokes, BONS MOTS, &c.* very well in one company, will seem flat and tedious when related in another. The particular characters, the habit, the cant of one company may give merit to a word, or a gesture, which would have none at all if divested of those accidental circumstances. Here people very commonly err; and fond of something that has entertained them in one company, and in certain circumstances repeat it with emphasis in another, where it is either insipid, or it may be, offensive.

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offensive, by being ill-timed, or misplaced. Nay, they often do it with this silly preamble,

" I will tell you an excellent thing ;" or,
 " I will tell you the best thing in the world."

This raises expectations, which when absolutely disappointed, make the relater of this excellent thing look, very deservedly like a fool.

Upon all occasions avoid speaking of yourself, if it be possible.

Some abruptly, speak advantageously of themselves, without either pretence or provocation. This is down-right impudence.

Others proceed more artfully, as they imagine ; form accusations against themselves, and complaining of calumnies which they never heard, in order to justify themselves and exhibit a catalogue of their many virtues.

" They acknowledge, indeed, it may appear

" odd, that they should talk thus of themselves,

" it is what they have a great aversion to, and

" what they could not have done, if they had

" not been thus unjustly and scandalously

" abused." This thin veil of modesty drawn

before vanity, is much too transparent to

conceal it, even from those who have but a

moderate share of penetration.

Others go to work more modestly, and more sily still ; they confess themselves guilty of all the Cardinal Virtues, by first degrading them into weaknesses, and then acknowledging their misfortune in being made of those weaknesses.

" They cannot see
 " people

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" people labouring under misfortunes, with-
 " out sympathizing with, and endeavouring
 " to help them. They cannot see their fel-
 " low creatures in distress without relieving
 " them; tho' truly, their circumstances cannot
 " very well afford it. They cannot avoid
 " speaking the truth, though they acknow-
 " ledge it to be sometimes imprudent. In
 " short, they confess that, with all these
 " weaknesses, they are not fit to live in the
 " world, much less to prosper in it. But
 " they are now too old to pursue a contrary
 " conduct, and therefore they must rub on
 " as well as they can."

THOUGH this may appear too ridiculous
 and *outre* even for the stage, yet it is frequent-
 ly met with upon the common stage of the
 world. This principle of vanity and pride is
 so strong in human nature, that it descends
 even to the lowest objects; and we often see
 people fishing for praise, where, admitting all
 they say to be true, no just praise is to be
 caught. One perhaps affirms, that he has
 rode post an hundred miles in six hours: prob-
 ably, this is a falshood; but, even supposing
 it to be true, what then? Why it must be
 admitted that he is a very good Post-boy, that
 is all. Another asserts, perhaps not without
 a few oaths, that he has drank six or eight
 bottles of wine at a sitting. It would be cha-
 ritable to believe such a man a liar; for, if we
 do

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do not, we must certainly pronounce him a
beast.

THERE are a thousand such follies and extravagancies which vanity draws people into, and which always defeat their own purposes. The only method of avoiding these evils, is never to speak of ourselves. But when, in a narrative, we are obliged to mention ourselves, we should take care not to drop a single word that can directly or indirectly, be construed as fishing for applause. Be our characters what they will, they will be known; and nobody will take them upon our own words. Nothing that we can say ourselves will varnish our defects, or add lustre to our perfections; but, on the contrary, it will often make the former more glaring, and the latter obscure. If we are silent upon our own merits, neither envy, indignation, nor ridicule, will obstruct or allay the applause which we may really deserve. But, if we are our own panegyrists upon any occasion, however artfully dressed or disguised, every one will conspire against us, and we shall be disappointed of the very end we aim at.

TAKE care never to seem dark
Be not dark and mysterious; which is not
nor myste- only a very unamiable character,
rious. but a very suspicious one too: if
you seem mysterious with others,
they will be really so with you, and you will
know

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know nothing. The height of abilities is, to have a frank, open and ingenious exterior, with a prudent and reserved interior; to be upon your own guard, and yet, by a seeming natural openness, to put people off of theirs. The majority of every company will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage.

ALWAYS look people in the face when you speak to them; *Look people* they not doing it is thought to *in the face* imply conscious guilt; besides that *when speak* you lose the advantage of observing, by their countenances, what impression your discourse makes upon them. In order to know people's real sentiments, I trust much more to my eyes than to my ears; for they can say whatever they have a mind I should hear; but they can seldom help looking what they have no intention that I should know.

PRIVATE scandal should never be received nor retailed willingly; SCANDAL, for though the defamation of others may for the present, gratify the malignity or the pride of our hearts, yet cool reflection will draw very disadvantageous conclusions from such a disposition: In scandal, as in robbery, the receiver is always thought as bad as the thief.

NEVER,

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NEVER, in conversation, attack *Never in-* whole bodies of any kind; for *dulge general* you may thereby unnecessarily *reflections.* make yourself a great number of enemies. Among women, as among men, there are good as well as bad, and it may be, full as many or more, good than among men. This rule holds as to lawyers, soldiers, parsons, courtiers, citizens, &c. They are all men, subject to the same passions and sentiments, differing only in the manner according to their several educations; and it would be as imprudent as unjust to attack any of them by the lump. Individuals forgive sometimes, but bodies and societies never do. Many young people think it very genteel and witty to abuse the clergy, in which they are extremely mistaken; since in my opinion, parsons are very like men, and neither the better nor the worse for wearing a black gown. All general reflections upon nations and societies are the trite, thread-bare jokes of those who set up for wit without having any, and so have recourse to common place. Judge of individuals from your own knowledge of them, and not from the sex, profession, or denomination.

MIMICRY, which is the common and favourite amusement of little, low minds, is in the utmost contempt with great ones. It is the lowest and

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and most illiberal of all buffoonery. We should neither practise it, nor applaud it in others. Besides that, the person mimicked, is insulted; and, as I have often observed to you before, an insult is never forgiven.

WE may frequently hear some people in good company, **SWEARING**. interlard their conversation with oaths, by way of embellishment, as they suppose; but we must observe too, that these who do so, are never those who contribute in any degree, to give that company the denomination of good company. They are generally people of low education; for swearing, without having a single temptation to plead, is as silly, and as illiberal, as it is wicked.

WHATEVER we said in company, if we say it with a supercilious, Cynical face, or an embarrassed countenance, or a silly disconcerted grin, it will be ill received. If we mutter it, or utter it distinctly, and ungracefully, it will be still worse received.

NEVER talk of your own or other people's domestic affairs; *Talk not yours are nothing to them but tedious, theirs are nothing to you. nor other* It is a tender subject, and it is a *persons private* chance if you do not touch somebody or other's sore place. In this case, there is no trusting to specious appearances, which

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are often too contrary to the real situation of things between men and their wives, parents and their children, seeming friends, &c. that, with the best intentions in the world, we very often make some very disagreeable blunders.

NOTHING makes a man look *Explicitness.* sillier, in company, than a joke or pleasantry not relished, or not understood; and if he meets with a profound silence when he expected a general applause; or, what is still worse, if he is desired to explain the joke or *BON MOT*, his awkwardness and embarrassed situation is easier imagined than described.

Be careful how you repeat in one *Secresy.* company what you hear in another.

Things seemingly indifferent may by circulation, have much greater consequences than may be imagined. There is a kind of general tacit trust in conversation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined *secresy*. A retailer of this kind draws himself into a thousand scrapes and discussions, and is shily and indifferently received wherever he goes.

ALWAYS adapt your conversation to the people you are conversing with; for I suppose you would not talk upon the same subject, and
in

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in the same manner, to a bishop, a philosopher, a captain, and a woman.

PEOPLE of an ordinary, low education, when they happen to *Never suppose* fall into good company, imagine themselves the only object *yourself the* of its attention : if the company *subject or* laughs at the whispers, it is, to be sure, concerning them ; if they laugh it is at them ; and if any thing ambiguous, that by the most forced interpretation can be applied to them, happens to be said, they are convinced that it was meant at them ; upon which they grow out of countenance first, and then angry. This mistake is very well ridiculed in the stratagem, where Scrub says, " I am sure they talked of me, for they laughed consumedly." A well bred man thinks, but never seems to think himself slighted, undervalued, or laughed at in company, unless where it is so plainly marked out, that his honour obliges him to resent it in a proper manner. On the contrary, a vulgar man is capacious and jealous ; eager and impetuous about trifles. He suspects himself to be slighted, thinks every thing that is said meant at him : if the company happens to laugh, he is persuaded they laugh at him ; he grows angry and testy, says something very impertinent, and draws himself into a scrape, by shewing what he calls a proper spirit, and asserting himself.

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himself. The conversation of a vulgar man also savours strongly of the lowness of his education and company. It turns chiefly upon his domestic affairs, his servants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphasis, as interesting matters. He is a man-gossip.

A CERTAIN degree of exterior seriousness, prior seriousness in looks and motions gives dignity, without excluding wit and decent cheerfulness. A constant smirk upon the face, and a whiffling activity of the body, are strong indications of futility.

E C O N O M Y.

A FOOL squanders away, without credit or advantage to himself, more than a man of sense spends with both. The latter employs his money as he does his time, and never spends a shilling of the one, nor a minute of the other, but in something that is either useful or rationally pleasing to himself or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot

cannot withstand the charms of a toy-shop ; snuff-boxes, watches, heads of canes, &c. are his destruction. His servants and tradesmen conspire with his own indolence to cheat him ; and, in a very little time, he is astonished, in the midst of all the ridiculous superfluities, to find himself in want of all the real comforts and necessities of life.

WITHOUT care and method, the largest fortune will not, and with them, almost the smallest will, supply all necessary expences. As far as you can possibly, pay ready money for every thing you buy, and avoid bills. Pay that money too yourself, and not through the hands of any servant ; who always either stipulates poundage, or requires a present for his good word, as they call it. Where you must have bills (as for meat and drink, cloaths, &c.) pay them regularly every month, and with your own hand. Never, from a mistaken economy, buy a thing you do not want, because it is cheap ; or, from a silly pride, because it is dear. Keep an account, in a book, of all that you receive, and of all that you pay ; for no man who knows what he receives, and what he pays, ever runs out. I do not mean that you should keep an account of the shillings, and half-crowns which you may spend in chair-hire, operas &c. they are unworthy of the time, and the ink, that they would consume ; leave such *minuties* to dull, penny-wise fellows : but remember, in economy,

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my, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones.

F R I E N D S H I P.

YOUNG persons have commonly an unguarded frankness about them, which makes them the easy prey and bubbles of the artful and the experienced : they look upon every knave or fool, who tells them he is their friend, to be really so ; and pay that profession of simulated friendship with an indiscreet and unbounded confidence, always to their loss, often to their ruin. Beware of these proffered friendships. Receive them with great civility, but with greater incredulity too : and pay them with compliments, but not with confidence. Do not suppose that people become friends at first sight, or even upon a short acquaintance. Real friendship is a slow grower ; and never thrives, unless ingrafted upon a stock of known and reciprocal merit.

THERE is another kind of nominal friendship among young people, which is warm for the time, but luckily of short duration. This friendship is hastily produced, by their being
 accidentally

accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship, truly! and well cemented with drunkenness and lewdness. It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil magistrate. However they have the impudence, and the folly to call this confederacy a friendship. They lend one another money for bad purposes; they engage in quarrels, offensive and defensive, for their accomplices; they tell one another all they know, and often more too; when, of a sudden, some accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence.

WHEN a man uses strong protestations or oaths to make you believe a thing, which is of itself so probable that the bare saying of it would be sufficient, depend upon it he deceives you, and is highly interested in making you believe it, or else he would not have taken so much pains.

REMEMBER to make a great difference between companions and friends; for a very complaisant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you, upon that which they have of your friends; and there is a Spanish proverb which says, very
justly,

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justly, " Tell me who you live with, and I will tell you who you are." One may fairly suppose that a man, who makes a knave or a fool his friend, has something very bad to do, or to conceal. But, at the same time that you carefully decline the friendship of knaves and fools, if it can be called friendship, there is no occasion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather chuse a secure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a personal one. Their enmity is the next dangerous thing to their friendship.—Have a real reserve with almost nobody; for it is very disagreeable to seem reserved, and very dangerous not to be so. Few people find the true medium; many are ridiculously mysterious and reserved upon trifles; and many imprudently communicative of all they know.

GOOD

GOOD-BREEDING.

GOOD-BREEDING has been very justly defined to be "the result of much good sense, some good-nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them,"

GOOD-BREEDING alone can prepossess people in our favour at first sight; more time being necessary to discover greater talents. Good-breeding, however, does not consist in low bows, and formal ceremony, but in an easy, civil, and respectable behaviour.

INDEED, good sense, in many cases, must determine good-breeding; for what would be civil at one time, and to one person, would be rude at another time, and to another person: there are, however, some general rules of good breeding. As for example: To answer only yes, or always no, to any person, without adding Sir, My Lord, or Madam, (as it may happen) is always extremely rude; and it is equally so not to give proper attention and a civil answer, when spoken to: such behaviour convinces the person who is speaking to us, that we despise him, and do not think him worthy of our attention, or an answer.

A WELL-BRED person will take care to answer

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answer with complaisance when he is spoken to ; will place himself at the lower end of the table, unless bid to go higher ; will first drink to the lady of the house, and then to the master ; he will not eat awkwardly or dirtily, nor sit when others stand ; and he will do all this with an air of complaisance, and not with a grave ill-matured look, as if he did it all unwillingly.

THERE is nothing more difficult to attain or so necessary to possess, as perfect good-breeding ; which is equally inconsistent with a stiff formality, an impertinent forwardness, and an awkward bashfulness. A little ceremony is sometimes necessary, a certain degree of firmness is absolutely so : and an awkward modesty is extremely becoming.

VIRTUE and learning, like gold, have their intrinsic value ; but, if they are not polished, they certainly lose a great deal of their lustre : and even polished brass will pass upon more people than rough gold. What a number of sins does the cheerful, easy, good-breeding of the French frequently cover ?

My Lord Bacon says, “ That a pleasing figure is a perpetual letter of recommendation.” It is certainly an agreeable forerunner of merit, and smooths the way for it.

A MAN of good-breeding should be acquainted with the forms and particular customs of Courts. At Vienna, men always make
curtises,

sies, instead of bows, to the Emperor; in France, nobody bows to the King, or kisses his hand; but in Spain and England, bows are made, and hands are kissed. Thus every Court has some peculiarity, which those who visit them ought previously to inform themselves of, to avoid blunders and awkwardnesses.

VERY few, scarcely any, are wanting in the respect which they should shew to those whom they acknowledge to be infinitely their superiors. The man of fashion, and of the world, expresses it in its fullest extent; but naturally easily, and without concern: whereas a man, who is not used to keep good company, expresses it awkwardly: one sees that he is not used to, and that it costs him a great deal: but I never saw the worst bred man living, guilty of lolling, whistling, scratching his head, and such like indecences, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to shew, in an easy, unembarrassed, and graceful manner.

In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest; and, consequently, every one claims, and very justly, every mark of civility and good breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully

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or frivolously ; it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women ; who, of whatever rank they are, are entitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinences, must be officiously attended to, flattered, and if possible, guessed at and anticipated, by a well-bred man. You must never usurp to yourself those conveniences, and *agremens* which are of common right : such as the best places, the best dishes, &c. but, on the contrary, always decline them yourself, and offer them to others ; who, in their turns, will offer them to you ; so that, upon the whole, you will, in your turn, enjoy your share of common right.

THE third sort of good-breeding is local, and is variously modified, in not only different countries, but in different towns of the same country. But it must be founded upon the two former sorts ; they are the matter ; to which, in this case, Fashion and Custom only give the different shapes and impressions. Whoever has the two first sorts, will easily acquire this third sort of good breeding, which
depends

depends singly upon attention and observation. It is properly the polish, the lustre, the last finishing strokes of good-breeding. A man of sense therefore carefully attends to the local manners of the respective places where he is, and takes for his models those persons whom he observes to be at the head of the fashion and good-breeding. He watches how they address themselves to their superiors, how they accost their equals, and how they treat their inferiors; and lets none of those little niceties escape him; which are to good-breeding, what the last delicate and masterly touches are to a good picture; and which the vulgar have no notion of, but by which good judges distinguish the master. He attends even to their air, dress and motions, and imitates them liberally, and not servilely; he copies but does not mimic. These personal graces are of very great consequence. They anticipate the sentiments, before merit engage the understanding; they captivate the heart and give rise, I believe, to the extravagant notions of Charms and Philters. Their effects were so surprising; that they were reckoned supernatural.

IN short, as it is necessary to possess learning, honour, and virtue, to gain the esteem and admiration of mankind, so politeness and good-breeding are equally necessary to render us agreeable in conversation and common life.

Great talents are above the generality of

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the world; who neither possess them themselves, nor are competent judges of them in others: but all are judges of the lesser talents, such as civility, affability, and an agreeable address and manner; because they feel the good effects of them, as making society easy and agreeable.

To conclude: be assured that the profoundest learning, without good-breeding, is unwelcome and tiresome pedantry, that a man who is not perfectly well-bred, is unfit for good-company, and unwelcome in it; and that a man, who is not well-bred, is full as unfit for business as for company.

MAKE, then, good-breeding, the great object of your thoughts and actions. Observe carefully the behaviour and manners of those who are distinguished by their good breeding; imitate, nay endeavour to excel that you may at least reach them, and be convinced that good-breeding is, to all worldly qualifications, what charity is to all christian virtues. Observe how it adorns merit, and how often it covers the want of it.

GRACES.

G R A C E S.

THE desire of pleasing is at least half the art of *Art of pleasing*. doing it ; the rest depends only upon the manner, which attention, observation, and frequenting good company, will teach. Those who are lazy, careless, and indifferent whether they please or not, we may depend upon it, will never please. The art of pleasing is a very necessary one to possess : but a very difficult one to acquire. To do as one would be done by, is the surest method of pleasing. Observe carefully what pleases us in others, and probably the same things in us will please others. If we are pleased with complaisance and attention of others to our humours, our tastes, or our weaknesses ; the same complaisance and attention on our parts to theirs, will equally please them. Let us be serious, gay, or even trifling, as we find the present humour of the company : this is an attention due from every individual to the majority. The art of pleasing cannot be reduced to a receipt ; if it could, that receipt would be worth purchasing at any price. Good sense and good nature are the principal ingredients ; and our own observation, and

the good advice of others, must give the right colour and taste to it.

THE graces of the person, the countenance, and the way of speaking, are essential things ; the very same thing, said by a genteel person, in an engaging way, and gracefully and distinctly spoken, would please : which would shock if muttered by an awkward figure, with a fullen serious countenance. The Poets represent Venus as attended by the three Graces, to intimate, that even beauty will not do without. Minerva ought to have three also ; for, without them, learning has few attractions.

IF we examine ourselves seriously, why people please and engage us, more than others of equal merit ; we shall always find that it is because the former have the graces, and the latter not. I have known many a woman, with an exact shape, and a symetrical assemblage of beautiful features, please nobody ; while others with very moderate shapes and features have charmed every body. It is certain that Venus will not charm so much without her attendant Graces, as they will without her. Among men, how often has the most solid merit been neglected, unwelcome, or even rejected for want of them ? while flimsy parts, little knowledge, and less merit, introduced by the Graces, have been received, cherished, and admired.

WE

WE proceed now to investigate what these Graces are, and to give some instructions for acquiring them.

A MAN'S fortune is frequently decided for ever by his first address. ADDRESS. If it is pleasing, people are hurried involuntarily into a persuasion that he has merit, which possibly he has not; as on the other hand, if it is ungraceful, they are immediately prejudiced against him; and unwilling to allow him the merit which, it may be he has. The worst bred man in Europe, should a lady drop her fan, would certainly take it up and give it to her: the best bred man in Europe could do no more. The difference, however, would be considerable; the latter would please by his graceful address in presenting it; the former would be laughed at for doing it awkwardly. The carriage of a gentleman should be genteel and his motions graceful. He should be particularly careful of his manner and address, when he presents himself in company. Let them be respectful without meanness, easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design. Men as well as women are much oftener lead by their hearts than by their understandings. The way to the heart is, through the senses; please their eyes and their ears, and the work is half done.

A GENTLEMAN always attends to the *choice* of his amusements. If *CHOICE of* at cards he will not play at *amusements.* cribbage, all-fours or putt ; or in sports of exercise, be seen at skittles, foot-ball, leap-frog, cricket, driving of coaches, &c. for he knows that such an imitation of the manners of the mob, will indelibly stamp him with vulgarity. I cannot likewise avoid calling playing upon any musical instrument illiberal in a gentleman. Music is usually reckoned one of the liberal arts, and not unjustly ; but a man of fashion who is seen piping or fiddling at a concert degrades his own dignity. If you love music, hear it ; pay fiddlers to play to you, but never fiddle your self. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and wastes that time which might otherwise be well employed.

HOWEVER trifling some CARVING. things may seem, they are no longer so, when above half the world thinks them otherwise. Carving, as it occurs at least once in every day, is not below our notice. We should use ourselves to carve adroitly and genteelly, without hacking half an hour across a bone, without besmattering the company with the sauce, and without overturning the glasses into your neighbour's pockets.

pockets. To be awkward in this particular, is extremely disagreeable and ridiculous. It is easily avoided by a little attention and use ; and a man who tells you gravely that he cannot carve, may as well tell you he cannot blow his *nose* ; it is both as easy and as necessary.

STUDY to acquire that fashionable kind of *small talk* or CHIT-CHAT. *chit chat*, which prevails in all polite assemblies, and which, trifling as it may appear, is of use in mixed companies, and at table. It turns upon the public events of Europe, and then it is at its best ; very often upon the number, the goodness or badness, the discipline or the cloathing of the troops of different princes ; sometimes upon the families, the marriages, the relations of princes, and considerable people ; and sometimes the magnificence of public entertainments, balls, masquerades, &c. Upon such occasions, likewise, it is not amiss to know how to PARLER CUISINE, and to be able to dissert upon the growth and flavour of wines. These, it is true are very little things ; but they are little things that occur very often, and therefore should be said AVEC GENTILLESSE, ET GRACE.

THE person should be accurately clean ; the teeth, CLEANLINESS.
hands, and nails, should be

particularly

particularly so: a dirty mouth has real ill consequences to the owner, for it infallibly causes the decay as well as the intolerable pain of the teeth; and is very offensive, for it will most inevitably stink. Nothing looks more ordinary, vulgar and illiberal, than dirty hands and ugly, uneven, and ragged nails: the ends of which should be kept smooth and clean (not tipped with black), and small segments of circles; and every time that the hands are wiped, rub the skin round the nails backwards, that it may not grow up, and shorten them too much. Upon no account whatever put your fingers in your nose or ears. It is the most shocking, nasty, vulgar rudeness, that can be offered to company. The ears should be washed well every morning, and in blowing the nose, never look at it afterwards.

THESE things may, perhaps, appear too insignificant to be mentioned; but when it is remembered that a thousand little nameless things, which every one feels but no one can describe, conspire to form that whole of pleasing, I think we ought not to call them trifling. Besides, a clean shirt and a clean person are as necessary to health, as not to offend other people. I have ever held it as a maxim, and which I have lived to see verified, That a man who is negligent at twenty, will be a sloven

flown at forty, and intolerable at fifty years of age.

ATTEND to the compliments of congratulation, or condolance, *Compliments.* that you hear a well-bred man make to his superiors, to his equals, and to his inferiors ; watch even his countenance and his tone of voice, for they all conspire in the main point of pleasing. There is a certain distinguishing diction of a man of fashion : he will not be content himself with saying like John Trott, to a new-married man, " Sir I wish you much joy ;" or to a man who had lost his son, " Sir, I am sorry for your loss ;" and both with a countenance equally unmoved, but he will say in effect the same thing, in a more elegant and less trivial manner, and with a countenance adapted to the occasion. He will advance with warmth, vivacity, and a cheerful countenance, to the new married man, and embracing him, perhaps say to him, " If you " do justice to my attachment to you, you " will judge of the joy that I feel on this occasion, better than I can express it, &c." To the other in affliction he will advance slowly, with a grave composure of countenance, in a more deliberate manner, and with a lower voice, perhaps say, " I hope you do me the " justice to be convinced, that I feel whatever " you feel, and shall ever be affected where " you are concerned."

THESE

THERE is a certain language of conversation, a fashionable diction, of which every gentleman ought to be perfectly master, in whatever language he speaks. The French attend to it carefully, and with great reason; and their language, which is a language of phrases, helps them out exceedingly. That delicacy of diction is characteristic of a man of fashion and good company.

Dress and dancing. DRESS is one of the various ingredients, that contribute to the art of pleasing, and therefore an object of some attention; for we cannot help forming some opinion of a man's sense and character from his dress.

All affectation in dress, implies a flaw in the understanding. Men of sense carefully avoid any particular character in their dress; they are accurately clean for their own sake, but all the rest is for the sake of other people. A man should dress as well, and in the same manner, as the people of sense and fashion of the place where he is: if he dresses more than they, he is a fop; if he dresses less, he is unpardonably negligent: but, of the two, a young fellow should be rather too much than too little dressed; the excess of that side will wear off, with a little age and reflection.

THE difference in dress between a man and

a fop, is, that a fop values himself on upon his dress; and the man of sense laughs at it, at the same time that he knows he must not neglect it: there are a thousand foolish customs of this kind, which, as they are not criminal, must be complied with, and even chearfully, by men of sense. Diogenes the Cynic was a wise man for despising them, but a fool for shewing it.

WE should not attempt to rival, or to excel a fop in dress, but it is necessary to dress to avoid singularity, and ridicule. Great care should be taken to be always dressed like the reasonable people of our own age in the place where we are, whose dress is never spoken of one way or another, as neither too negligent or too much studied.

AWKWARDNESS of carriage is very alienating, and a total negligence of dress and air, an impertinent insult upon custom and fashion. Women have great influence as to a man's fashionable character; and an awkward man will never have their votes, which are very numerous, and oftener counted than weighed.

WHEN we are once well-dressed for the day, we should think no more of it afterwards; and, without any stiffness for fear of discomposing that dress, we should be as easy and natural as if we had no cloaths on at all.

DANCING, likewise, though a silly trifling thing,

thing, is one of those established follies which people of sense are sometimes obliged to conform to ; and if they do they should be able to perform it well.

IN dancing, the motion of the arms should be particularly attended to, as these decide a man's being genteel or otherwise, more than any other part of the body. A twist or stiffness in the wrist will make any man look awkward. If a man dances well from the waist upwards, wears his hat well, and moves his head properly he dances well. Coming into a room, and presenting yourself to a company should also be attended to, as this always gives the first impression, which is often indelible. Those who present themselves well, have a certain dignity in their air which, without the least mixture of pride, at once engages and is respected.

DRINKING of healths is now *Drinking* growing out of fashion, and is *of healths.* deemed unpolite in good company.

Custom once had rendered it universal, but the improved manners of the age now consider it as absurd and vulgar. What can be more rude or ridiculous than to interrupt persons at their meals with an unnecessary compliment ? Abstain then from this silly custom where you find it disused ; and use it only at those tables where it continues general.

A STEADY assurance is too ASSURANCE. often improperly stiled impudence. For my part, I see no impudence, but on the contrary, infinite utility and advantage, in presenting one's self with the same coolness and unconcern, in any and every company: till one can do that, I am very sure that one can never present one's self well. Whatever is done under concern and embarrassment, must be ill done; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good company, nor be very welcome in it. Assurance and intrepidity, under the white banner of seeming modesty, clear the way to merit, that would otherwise be discouraged by difficulties in its journey; whereas barefaced impudence is the noisy and blustering harbinger of a worthless and senseless usurper.

A MAN of sense may be in haste, HURRY. but can never be in a hurry, because he knows that whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them, they run, they hare, they puzzle, confound and perplex themselves; they want to do every thing at once, and never do it at all. But a man of sense takes his

time necessary for doing the thing he is about well ; and his haste to dispatch a business, only appears by the continuity of his application to it : he pursues it with a cool steadiness, and finishes it before he begins any other.

FREQUENT and loud laughter is the characteristic of folly and *Laughter.* ill-manners : it is the manner in which the mob express their silly joy at silly things ; and they call it being merry. In my mind, there is nothing so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh ; they are above it ; they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly accidents that always excite laughter ; and that is what people of sense and breeding should show themselves above. A man's going to sit down in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a laughing, when all the wit in the world would not do it ; a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the disagreeable noise it makes, and the shocking distortion of the face that it occasions.

MANY people at first from awkwardness, have got a very silly and disagreeable trick of laughing whenever they speak ; and I know men of very good parts, who cannot say the
commonest

commonest thing without laughing; which makes those who do not know them. take them for natural fools.

It is of the utmost importance to write letters well; as this is a talent which daily occurs, as well in business as in pleasure; and inaccuracies in orthography, or in style, are never pardoned but in ladies, nor is hardly pardonable in them. The Epistles of Cicero are the most perfect models of good-writing.

LETTERS should be easy and natural, and convey to the persons to whom we send them, just what we would say to those persons if we were present with them.

THE best models of Letter-Writing are Cicero, Cardinal d'Ossat, Madame Sevigne, and Comte Buffy Rabutin. Cicero's Epistles to Atticus, and to his familiar friends, are the best examples in the friendly and familiar style. The simplicity and clearness of the Letters of Cardinal d'Ossat, shew how letters of business ought to be written. • For gay and amusing letters, there are none that equal Comte Buffy's, and Madame Sevigne's. They are so natural, that they seem to be the extempore conversations of two people of wit, rather than letters.

NEATNESS in folding up, sealing, and directing letters, is by no means to be neglected.

There is something in the exterior, even of a letter, that may please or displease, and consequently deserves some attention.

THERE is nothing that a young *Nick-name*. man at his first appearance in the world, has more reason to dread, and therefore should take more pains to avoid than have any ridicule fixed on him. In the opinion even of the most rational men, it will degrade him, but ruin him with the rest. Many a man has been undone by acquiring a ridiculous nick-name. The causes of nick-names among well bred men, are generally the little defects in manner, elocution, air or address. To have the appellation of muttering, awkward, ill-bred, absent, left-legged, annexed always to your name, would injure you more than you imagine; avoid then these little defects, and you may set ridicule at defiance.

To acquire a graceful utterance, read aloud to some friend *Pronunciation* every day, and beg of him to interrupt and correct you when you read too fast, do not observe the proper stops, lay a wrong emphasis, or utter your words unintelligibly. You may even read aloud to yourself, and tune your utterance to your own ear. Take care to open your teeth when you read or speak, and articulate every word

word distinctly ; which last cannot be done but by sounding the final letter. But above all, study to vary your voice according to the subject, and avoid a monotony. Daily attention to these articles will, in a little time, render them easy and habitual to you.

THE voice and manner of speaking too, are not to be neglected : some people almost shut their mouths when they speak, and mutter so, that, they are not to be understood ; others speak so fast, and sputter, that they are not to be understood neither : some always speak as if they were talking to deaf people ; and others so low, that one cannot hear them. All these habits are awkward and disagreeable, and are to be avoided by attention : they are the distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things ; for I have seen many people with great talents, ill-received, for want of having these talents ; and others well received, for want of having these talents, and who had no great ones.

ORTHOGRAPHY, or spelling well, is so absolutely necessary SPELLING. for a man of letters, or a gentleman, that one false spelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great measure, to preserve you from exposing yourself by false spelling ; for books
are

are generally well-spelled, according to the orthography of the times. Sometimes words, indeed, are spelled differently by different authors, but those instances are rare ; and where there is only one way of spelling a word, should you spell it wrong, you will be sure to be ridiculed. Nay, a *woman* of a tolerable education would laugh at her lover, if he should send her an ill-spelled *billet doux*.

STYLE is the dress of thoughts ; *Style.* and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill received, as your person, tho' ever so well proportioned, would, if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter ; but every ear can and does judge, more or less, of style.

MIND your diction, in whatever language you either write or speak ; contract a habit of correctness and elegance. Consider your style even in the freest conversation, and most familiar letters. After, at least if not before you have said a thing, reflect if you could not have said it better.

EVERY man who has the use
 WRITING. of his eyes and his right hand,
 can write whatever hand he
 pleases. Nothing is so ungentleman like as a
 schoolboy's scrawl. I do not desire you to
 write a stiff formal hand, like that of a school-
 master,

master, but a genteel, legible and liberal character, and to be able to write quick. As to the correctness and elegance of your writing, attention to grammar does the one, and to the best authors the other. Epistolary correspondence should be easy and natural, and convey to the persons just what we would say if we were with them.

VULGARISM in language is a certain characteristic of bad company, and a bad education. Proverbial expressions, and trite sayings, are the flowers of the rhetoric of a vulgar man. Would he say, that men differ in their tastes; he both supports and adorns that opinion, by the good old saying, as he respectfully calls it. "What is one man's meat is another man's poison." If any body attempts being *smart*, as he calls it, upon him, he gives them *tit for tat*, aye, that he does. He has always some favourite word for the time being; which, for the sake of using often, he commonly abuses: such as *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even this pronounciation of proper words, carries the mark of a beast along with it. He calls the *earth*, *yearth*: he is *obleiged* not *obliged* to you. He goes *to wards* and not *towards* such a place. He sometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A
man

man of fashion never has recourse to proverbs, and vulgar aphorisms; uses neither favourite words or hard words: but takes great care to speak very correctly and grammatically, and to pronounce properly; that is, according to the usage of the best companies.

Cautions against sundry old habits. HUMMING a tune within ourselves, drumming with our fingers, making a noise with our feet; and such awkward habits, being all breaches of good manners, are therefore indications of our contempt for the persons present, and consequently should not be practised.

EATING very quick, or very slow, is characteristic of vulgarity; the former infers poverty; the latter if abroad, that you are disgusted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourself. Eating soup with your nose in your plate, is also vulgar. So likewise is smelling to the meat while on the fork, before you put it in your mouth. If you dislike what is sent upon your plate, leave it; but never by smelling to, or examining it, appear to tax your friend with placing unwholesome provisions before you.

SPITTING on the floor or carpet is a filthy practice, and which, were it to become general, would render it as necessary to change the carpets as the table-cloaths. Not to add,
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it will induce our acquaintance to suppose that we have not been used to genteel furniture ; for which reason alone, if for no other, a man of liberal education should avoid it.

To conclude this article : Never walk fast in the streets, which is a mark of vulgarity, ill-befitting the character of a gentleman or a man of fashion, though it may be tolerable in a tradesman.

To stare any person full in the face, whom you may chance to meet, is an act also of ill-breeding ; it would seem to bespeak as if you saw something wonderful in his appearance, and is therefore a tacit reprehension.

KEEP yourself free, likewise, from all odd tricks or habits ; such as scratching yourself, putting your fingers to your mouth, nose, and ears, thrusting out your tongue, snapping your fingers, biting your nails, rubbing your hands, sighing aloud, an affected shivering of your body, gaping, and many others, which I have noticed before ; all which are imitations of the manners of the mob, and degrading to a gentleman.

KNOW.

KNOWLEDGE OF THE WORLD.

WE should endeavour to hoard up, while we are young, a great stock of knowledge: for though during that time of dissipation, we may not have occasion to spend much of it, yet a time will come when we shall want it to maintain us.

THE knowledge of the world is only to be acquired in the world, and not in a closet. Books alone will never teach it you; but they will suggest many things to your observation, upon mankind, when compared with those which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more sagacity and discernment. I am, at this time, acquainted with many elderly people, who have all passed their whole lives in the great world, but with such levity and inattention, that they know no more of it now than they did at fifteen. Do not flatter yourself, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies; no, you must go much deeper than that. You must look into people, as well as at them. Search therefore, with

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with the greatest care, into the characters of all those whom you converse with ; endeavour to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humours ; with all the right and wrong, wise and silly springs of human actions which make such inconsistent and whimsical beings of us rational creatures.

THERE are no persons so insignificant and inconsiderable, but may one time or other, and in some thing or other, have it in their power to be of use to you ; which they certainly will not, if you have once shew them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. Remember therefore, most carefully to conceal your contempt, however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weaknesses and their imperfections known, than their crimes, and if you hint to a man that you think him silly, ignorant, or even ill bred or awkward, he will hate you more, and longer than if you tell him, plainly, that you think him a rogue.

NOTHING is more in insulting, than to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the first it is both ill-bred, and ill-natured, and in the two latter articles, it is unjust, they not being in his power. Good-breeding and

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good-nature

good nature incline us rather to raise people up to ourselves, than to mortify and depress them. Besides, it is making ourselves so many friends, instead of so many enemies. A constant attention to please, is a most necessary ingredient in the art of pleasing; it flatters the self-love of those to whom it is shewn; it engages and captivates, more than things of much greater importance. Every man is, in some measure, obliged to discharge the social duties of life; but those attentions are voluntary acts, the free-will offerings of good-breeding and good-nature: they are received, remembered, and returned as such. Women in particular, have a right to them; and any omission in that respect, is down-right ill-breeding.

WE should never yield to that temptation, which to most young men is very strong, of exposing other people's weaknesses and infirmities, for the sake either of diverting the company, or of shewing our own superiority. We may, by that means, get the laugh on our side for the present; but we shall make enemies by it for ever: and even those who laugh with us will, upon reflection, fear and despise us; it is ill-natured, and a good heart desires to rather to conceal than expose other people's weaknesses or misfortunes. If we have wit, we should use it to please, and not to hurt:

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we may shine, like the sun in the Temperate Zones, without scorching.

THERE are many inoffensive arts which are necessary in the course of the world, and which he who practises the earliest, will please the most, and rise the soonest. The spirits and vivacity, of youth are apt to neglect them as useless, or reject them as troublesome ; but subsequent knowledge and experience of the world remind us of their importance commonly when it is too late. The principal of these things, is the mastery of one's temper, and that coolness of mind and serenity of countenance, which hinder us from discovering, by words, actions or even looks, those passions or sentiments by which we are inwardly moved or agitated; and the discovery of which gives cooler and abler people such infinite advantages over us, not only in great business, but in all the most common occurrences of life. A man who does not possess himself enough to hear disagreeable things, without visible marks of anger and change of countenance, or agreeable ones without sudden bursts of joy, and expansion of countenance, is at the mercy of every artful knave, or pert coxcomb; the former will provoke or displease you by design, to catch unguarded word. or looks; by which he will easily decypher the secrets of your heart, of which you should keep the key yourself, and trust it with no man living. The latter will, by his absurdity, and without intending it, produce the

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same discoveries, of which other people will avail themselves.

If you find yourself subject to sudden starts of passion, or madness (for I see no difference between them, but in their duration) resolve, within yourself, at least, never to speak one word while you feel that emotion within you.

In short make yourself absolute master of your temper, and your countenance, so far, at least, as that no visible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible; and, as a man of sense never attempts impossibilities, on one hand or the other, he is never discouraged by difficulties: on the contrary, he redoubles his industry and his diligence, he perseveres, and infallibly prevails at last. In any point, which prudence bids you pursue, and which a manifest utility attends, let difficulties only animate your industry, not deter you from the pursuit. If one way has failed, try another; be active, persevere, and you will conquer. Some people are to be reasoned, some flattered, some intimidated, and some teased into a thing; but, in general all are to be brought into it at last, if skilfully applied to, properly managed, and indefatigable attacked in their several weak places. The time should be likewise judiciously chosen: every man has his *MOLLIA TEMPORA*, but that is far from being all day long; and you would choose

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choose your time very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

IN order to judge of the inside of others, study your own, for men in general are very much alike, and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you, in others, will, *mutatis mutandis*, engage, disgust, please, or offend others, in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may in a great degree know all mankind. For instance: Do you find yourself hurt and mortified, when another makes you feel his superiority, and your own inferiority, in knowledge, parts, rank or fortune? you will certainly take great care not to make a person, whose good will, good word, interest, esteem, or friendship, you would gain, feel that superiority in you, in case you have it. If disagreeable insinuations, sly sneers, or repeated contradictions, tease and irritate you, would you use them where you wished to engage and please? Surely not: and I hope you wish to engage and please, almost universally. The temptation of saying a smart and witty thing, or *bon*

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mot, and the malicious applause with which it is commonly received, have made people who can say them, and still oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When such things then, happen to be said at your expence, (as sometimes they certainly will) reflect seriously upon the sentiments of uneasiness, anger, and resentment, which they excite in you; and consider whether it can be prudent, by the same means to excite the same sentiments in others against you. It is a decided folly to lose a friend for a jest; but, in my mind, it is not a much less degree of folly, to make an enemy of an indifferent and neutral person, for the sake of a *bon mot*. When things of this kind happen to be said of you, the most prudent way is to seem not to suppose that they are meant at you, but to conceal whatever degree of anger you may feel inwardly; and, should they be so plain that you cannot be supposed ignorant of their meaning, to join in the laugh of the company against yourself: acknowledge the hit to be a fair one, and the jest to be a good one, and play off the whole thing in seeming good humour; but by no means reply in the same way; which only shews that you are hurt, and publishes the victory which you might have concealed. Should the thing said, indeed,

indeed, injure your honour, or moral character, remember, there are but two alternatives for a gentleman and a man of parts—extreme politeness, or a duel.

If a man notoriously and designedly insults and affronts you, knock him down ; but if he only injures you, your best revenge is to be extremely civil to him in your outward behaviour, though at the same time you counterwork him, and return him the compliment, perhaps with interest. This is not perfidy nor dissimulation ; it would be so, if you were at the same time, to make professions of esteem and friendship to this man ; which I by no means recommend, but, on the contrary, abhor. All acts of civility are, by common consent, understood to be no more than a conformity to custom, for the quiet and convenience of society, the *agreements* of which are not to be disturbed by private dislikes and jealousies. Only women and little minds pout and spar for the entertainment of the company, that always laughs at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myself upon showing him rather more civility than to another man. In the first place, this behaviour infallibly makes all the laughers on your side, which is a considerable party ; and in the next
place,

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place, it certainly pleases the object of the competition, be it either man or woman; who never fail to say, upon such an occasion, “ that they must own you have behaved yourself very handsomely in the whole affair.”

IN short, let this be one invariable rule in your conduct; Never to show the least symptom of resentment, which you cannot, to a certain degree, gratify: but always to smile where you cannot strike. There would be no living in the world, if one could not conceal, and even dissemble the just causes of resentment, which one meets with every day in active and busy life. Whoever cannot master his humour, should leave the world, and retire to some hermitage, in an unfrequented desert. By showing an unavailing and sullen resentment, you authorise the resentment of those who can hurt you, and whom you cannot hurt: and give them that very pretence, which perhaps they wished for, of breaking with, and injuring you; whereas the contrary behaviour would lay them under the restraints of decency, at least; and either shackle or expose their malice. Besides, capriciousness, sullenness, and pouting, are most exceeding illiberal and vulgar.

THOUGH men are all of one composition, the several ingredients are so differently proportioned in each individual, that no two are exactly

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actly alike ; and no one at all times, like himself. The ablest man will, sometimes, do weak things : the proudest man mean things : the honestest man, ill things : and the wickedest man good ones. Study individuals, then : and if you take (as you ought to do) their outlines from their prevailing passion, suspend your last finishing strokes till you have attended to and discovered the operations of their inferior passions, appetites, and humours. A man's general character may be that of the honestest man of the world : do not dispute it ; you might be thought envious or ill-natured : but, at the same time, do not take this probity upon trust, to such a degree as to put your life, fortune, or reputation, in his power. This honest man may happen to be your rival in power, in interest, or in love : three passions that often put honesty to most severe trials, in which it is too often cast : but first analyse this honest man yourself : and then, only you will be able to judge, how far you may or may not, with safety, trust him.

If you would particularly gain the affection and friendship of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakness, which every body has : and do justice to the one and something more than justice to the other. Men have various objects in which they may excel, or at least would be thought to excel ;
and

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and though they love to hear justice done to them, where they know they excel, yet they are most and best flattered upon those points where they wish to excel, and yet are doubtful whether they do or not. As for example: Cardinal Richlieu, who was undoubtedly the ablest statesman of his time, or perhaps of any other, had the idle vanity of being thought the best poet too; he envied the great Corneille his reputation, and ordered a criticism to be wrote upon the *CID*. Those therefore, who flattered skilfully, said little to him of his abilities in state affairs, or at least but *EN PAS SANI*, and as it might naturally occur. But the incense which they gave him, the smoke of which, they knew would turn his head in their favour, was as a *BEL ESPRIT* and a poet. Why? Because he was sure of one excellency, and distrustful as to the other.

YOU will easily discover every man's prevailing vanity, by observing his favourite topic of conversation; for every man talks most of what he has most a mind to excel in. Touch him but there, and you touch him to the quick.

WOMEN have, in general, but one object, which is their beauty; upon which, scarce any flattery is too gross for them to swallow. Nature has hardly formed a woman ugly enough to be insensible to flattery upon her person; if her face is so shocking, that she must, in some degree, be conscious of it, her figure

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figure and her air, she trusts make ample amends for it. If her figure is deformed, her face, she thinks, counterbalances it. If they both are bad, she comforts herself, that she has graces; a certain manner; JE NE SCAIS QUOI, still more engaging than beauty. This truth is evident, from the studied and elaborate dress of the ugliest women in the world. An undoubted, uncontested, conscious Beauty, is, of all women the least sensible of flattery upon that head: she knows it is her due, and is therefore obliged to nobody for giving it her. She must be flattered upon her understanding; which though she may possibly not doubt of herself, yet she suspects that men may distrust.

Do not mistake me, and think that I mean to recommend to you abject and criminal flattery: no, flatter nobody's vices or crimes: on the contrary, abhor and discourage them. But there is no living in the world without a complaisant indulgence for other people's weaknesses, and innocent, though ridiculous vanities. If a man has a mind to be thought wiser, and a woman handsomer, than they really are, their error is a comfortable one to themselves, and an innocent one with regard to other people; and I would rather make them my friends, by indulging them in it,
than

than my enemies, by endeavouring (and that to no purpose) to undeceive them.

SUSPECT, in general, those who remarkably affect any one virtue: who raise it above all others, and who in a manner, intimate that they possess it exclusively, I say suspect them: for they are commonly impostors; but be not sure that they are always so; for I have sometimes known saints really religious, Blusterers really brave, Reformers of manners really honest, and Prudes really chaste. Pry into the recesses of their hearts yourself, as far as you are able, and never implicitly adopt a character upon common fame; which though generally right as to the great outlines of characters, is always wrong in some particulars.

BE upon your guard against those who, upon very slight acquaintance, obtrude their unasked and unmerited friendship and confidence upon you; for they probably cram you with them only for their own eating: but, at the same time, do not roughly reject them upon that general supposition. Examine further, and see whether those unexpected offers flow from a warm heart and a silly head, or from a designing head and a cold heart; for knavery and folly have often the same symptoms. In the first case, there is no danger in accepting them,—*VALEANT QUANTUM VALERE POSSUNT*. In the latter case, it may

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be useful to seem to accept them, and artfully to turn the battery on him who raised it.

If a man uses strong oaths or protestations to make you believe a thing, which is of itself so likely and probable, that the bare saying of it would be sufficient, depend upon it he lies, and is highly interested in making you believe it; or else he would not take so much pains.

THERE is an incontinency of friendship among young fellows, who are associated by their mutual pleasures only, which has, very frequently, bad consequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and possibly a little too much wine, vow, and really mean at the time, eternal friendship to each other, and indiscreetly pour out their whole souls in common, and without the least reserve. The confidences are as indiscreetly repealed, as they were made; for new pleasures, and new places, soon dissolve this ill-cemented connection; and then very ill uses are made of these rash confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the social and convivial joy and festivity that become youth. Trust them with your love-tales, if you please: but keep your serious views secret. Trust those only to some tried friend, more experienced than yourself,

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self and who, being in a different walk of life from you, is not likely to become your rival; for I would not advise you to depend so much upon the heroic virtue of mankind, as to hope or believe, that your competitor will ever be your friend, as to the object of that competition.

A SEEMING ignorance is very often a necessary part of worldly knowledge. It is, for instance, commonly adviseable to seem ignorant of what people offer to tell you; and when they say, Have not you heard of such a thing? to answer, No, and to let them go on, though you know it already. Some have a pleasure in telling it, because they think they tell it well; others have a pride in it, as being the sagacious discoverers; and many have a vanity in showing that they have been, though very undeservedly, trusted: all these would be disappointed, and consequently displeased, if you said, Yes. Seem always ignorant (unless to one most intimate friend) of all matters of private scandal or defamation, though you should hear them a thousand times, for the parties affected always look upon the receiver to be almost as bad as the thief: and whenever they become the topic of conversation, seem to be a sceptic, though you are really a serious believer; and always take the extenuating part. But all
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this seeming ignorance should be joined to thorough and extensive private informations : and indeed, it is the best method of procuring them ; for most people have such a vanity in shewing a superiority over others, though but for a moment, and in the merest trifles, that they will tell you what they should not, rather than not show that they can tell what you did not know ; besides that, such seeming ignorance will make you pass for incurious, and consequently undesigning. However, fish for facts, and take pains to be well informed of every thing that passes ; but fish judiciously, and not always, nor indeed often, in the shape of direct questions ; which always puts people upon their guard, and, often repeated, grow tiresome. But sometimes take the things that you would know, for granted ; upon which somebody will kindly, and officiously, set you right : sometimes say, that you have heard so and so ; and at other times seem to know more than you do in order to know all that you want : but avoid direct questioning as much as you can.

HUMAN nature is the same all over the world ; but its operations are so varied by education and habit, that one must see it in all its dresses, in order to be intimately acquainted with it. The passion of ambition, for instance is the same in a courtier, a soldier, or

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an ecclesiastic; but from their different educations and habits they will take very different methods to gratify it. Civility, which is a disposition to accomodate and oblige others, is essentially the same in every country; but good-breeding, as it is called, which is the manner of exerting that disposition, is different in almost every country, and merely local; and every man of sense imitates and conforms to that local good-breeding of the place which he is at.—A conformity and flexibility of manners is necessary in the course of the world; that is, with regard to all things which are not wrong in themselves. The **VERSATILE INGENIUM** is the most useful of all. It can instantly turn from one object to another, assuming the proper character of each. It can be serious with the grave, chearful with the gay, and trifling with the frivolous.

INDEED, nothing is more engaging than a chearful and easy conformity to people's particular manners, habits, and even weaknesses; nothing (to use a vulgar expression) should come amiss to a young fellow. He should be, for good purposes, what Alcibiades was commonly for bad ones—a Proteus, assuming with ease, and wearing with chearfulness, any shape. Heat, cold, luxury, abstinence, gravity, gaiety, ceremony, easiness, learning, trifling, business, and pleasure, are modes which he should be able to take, lay aside, or change occasionally, with as much ease as he would take or lay aside his hat. YOUNG

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YOUNG men are apt to think that every thing is to be carried by spirit and vigour ; that art is meanness, and that versality and complaisance are the refuge of pusillanimity and weakness. This most mistaken opinion gives an indelicacy, an abruptness, and a roughness to the manners. Fools, who can never be undeceived, retain them as long as they live : reflection, with a little experience, makes men of sense shake them off soon. When they come to be a little better acquainted with themselves, and with their own species, they discover, that plain right reason is, nine times in ten the fettered and shackled attendant of the triumph of the heart and the passions ; consequently, they address themselves nine times in ten to the conqueror, not to be conquered : and conquerors, you know, must be applied to in the gentlest, the most engaging and the most insinuating manner.

BUT unfortunately, young men are as apt to think themselves wise enough, as drunken men are to think themselves sober enough. They look upon spirit to be a much better thing than experience ; which they call coldness. They are but half mistaken ; for tho' spirit without experience is dangerous, experience without spirit is languid and defective. Their union which is very rare, is perfection ; you may join them, if you please, for all my experience is at your service ; and I do not

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desire one grain of your spirit in return. Use them both ; and let them reciprocally animate and check each other. I mean here, by the spirit of youth, only the vivacity and presumption of youth ; which hinder them from seeing the difficulties or dangers of an undertaking ; but I do not mean what the silly vulgar call spirit, by which they are captious, jealous of their rank, suspicious of being undervalued, and tart (as they call it) in their repartees, upon the slightest occasions. This is an evil, and a very silly spirit, which should be driven out, and transferred to an herd of swine.

To conclude : Never neglect or despise old, for the sake of new, or more shining acquaintance ; which would be ungrateful on your part, and never forgiven on theirs. Take care to make as many personal friends, and as few personal enemies, as possible. I do not mean, by personal friends, intimate and confidential friends, of which no man can hope to have half a dozen in the whole course of his life ; but I mean friends, in the common acceptation of the word ; that is, people who speak well of you, and who would rather do you good than harm, consistently with their own interest, and no farther.

LYING.

L Y I N G.

NOTHING is more criminal, mean, or ridiculous than Lying. It is the production either of malice or cowardice, or vanity ; but it generally misses of its aim in every one of these views ; for lies are always detected sooner or later. If we advance a malicious lie, in order to affect any man's fortune or character, we may, indeed, injure him for some time ; but we shall certainly be the greatest sufferers in the end : for as soon as we are detected, we are blasted for the infamous attempt : and whatever is said afterwards to the disadvantage of that person, however true, passes for calumny. To lie, or to equivocate, (which is the same thing) to excuse ourselves for what we have said or done, and to avoid the danger of the shame that we apprehend from it, we discover our fear as well as our falshood ; and only increase, instead of avoiding, the danger and the shame ; we show ourselves to be the lowest and meanest of mankind, and are sure to be always treated as such. If we have the misfortune to be in the wrong, there is something noble in frankly owning it ; it is the only way of atoning for it, and the only way to be forgiven.

given. To remove a present danger, by equivocating, evading, or shuffling, is something so despicable, and betrays so much fear, that whoever practises them deserves to be chastised.

THERE are people who indulge themselves in another sort of lying, which they reckon innocent, and which in one sense is so ; for it hurts nobody but themselves. This sort of lying is the spurious offspring of vanity, begotten upon folly : these people deal in the marvellous ; they have seen some things that never existed ; they have seen other things which they never really saw, though they did exist, only because they were thought worth seeing. Has any thing remarkable been said or done in any place, or in any company ; they immediately present and declare themselves eye or ear witnesses of it. They have done feats themselves, unattempted, or at least unperformed, by others. They are always the heroes of their own fables ; and think that they gain consideration, or at least present attention, by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of distrust : for one must naturally conclude, that he who will tell any lie from idle vanity, will not scruple to tell a greater for interest. Had I really seen any thing so very extraordinary as to be almost incredible, I would keep it to myself, rather than,

than, by telling it, give any one body room to doubt for one minute of my veracity. It is most certain, that the reputation of chastity is not so necessary for a woman, as that of veracity is for a man : and with reason ; for it is possible for a woman to be virtuous, though not strictly chaste : but it is not possible for a man to be virtuous without strict veracity. The slips of the poor woman are sometimes mere bodily frailties : but a lie in a man is a vice of the mind, and of the heart.

NOTHING but truth can carry us through the world, with either our conscience or our honour unwounded. It is not only our duty, but our interest ; as a proof of which, it may be observed, that the greatest fools are the greatest liars. We may safely judge of a man's truth by his degree of understanding.

DIGNITY OF MANNERS.

A CERTAIN dignity of manners is absolutely necessary, to make even the most valuable character either respected or respectable in the world.

HORSE-PLAY, romping, frequent and loud

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sits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most a merry fellow, and a merry fellow was never yet a respectable man. Indiscriminate familiarity either offends your superiors, or else dubs you their dependent, and led captain. It gives your inferiors just, but troublesome and improper claims of equality. A joker is near akin to a buffoon; and neither of them is the least related to wit. Whoever is admitted or sought for, in company, upon any other account than that of his merit and manners, is never respected there, but only made use of. We will have such a one for he sings prettily; we will invite such-a-one to a ball, for he dances well; we will have such-a-one at supper, for he is always joking and laughing: we will ask another, because he plays deep at all games, or because he can drink a great deal. These are all vilifying distinctions and mortifying preferences, and exclude all ideas of esteem and regard. Whoever is *had* (as it is called) in company, for the sake of any one thing singly, is singly that thing, and will never be considered in any other light; and consequently never respected, let his merits be what they will.

DIGNITY of manners is not only as different from pride, as true courage is from blustering

blustering, or true wit is from joking ; but is absolutely inconsistent with it ; for nothing villifies and degrades more than pride. The pretensions of the poor man are oftener treated with sneer and contempt, than with indignation ; as we offer ridiculously too little to a tradesman, who asks ridiculously too much for his goods : but we do not haggle with one who asks a just and reasonable price.

ABJECT flattery and indiscriminate assentation degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest assertion of one's own opinion, and a complaisant acquiescence to other people's, preserve dignity.

VULGAR, low expressions, awkward motions and address, villify as they imply either a very low turn of mind, or low education and low company.

FRIVOLOUS curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man ; who from thence is thought, (and not unjustly) incapable of greater matters. Cardinal de Reta very sagaciously marked out Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the same pen, and that it was an excellent good one still.

A CERTAIN degree of exterior seriousness in looks and motions, gives dignity, without excluding

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excluding wit and decent cheerfulness, which are always serious themselves. A constant smirk upon the face, and a whistling activity of the body, are strong indications of futility. Whoever is in a hurry, shews that the thing he is about is too big for him. Haste and hurry are very different things.

To conclude: A man who has patiently been kicked, may as well pretend to courage, as a man, blasted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners, will even keep such a man longer from sinking, than otherwise he would be. Of such consequence is *Decorum*, even though affected and put on,

GENTLENESS OF MANNERS, WITH FIRMNESS, OR RESOLUTION OF MIND.

I DO not know any one rule so unexceptionably useful and necessary in every part of life, as to unite GENTLENESS OF MANNERS with FIRMNESS OF MIND. The first alone would degenerate and sink into a mean, timid complaisance,

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complaisance, and passiveness, if not supported and dignified by the latter, which would also deviate into impetuosity and brutality, if not tempered and softened by the other ; however they are seldom united. The warm, choleric man, with strong animal spirits, despises the first, and thinks to carry all before him by the last. He may, possibly, by great accident, now and then succeed, when he has only weak and timid to deal with ; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by gentleness of manners only : *he becomes all things to all men* : he seems to have no opinion of his own, and servilely adopts the present opinion of the present person ; he insinuates himself only in the esteem of fools, but is soon detected, and surely despised by every body else. The wise man (who differs as much from the cunning, as from the choleric man) alone joins softness of manners with firmness of mind.

THE advantages arising from an union of these qualities, are equally striking and obvious. For example : If you are in authority and have a right to command, your commands delivered with mildness and gentleness, will be willingly, cheerfully, and consequently well obeyed : whereas, if given brutally, they will rather be interpreted than executed. For

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a cool steady resolution should shew, that where you have a right to command, you will be obeyed: but at the same time, a gentleness, in the manner of enforcing that obedience, should make it a chearful one, and soften, as much as possible, the mortifying consciousness of inferiority.

If you are to ask a favour, or even to solicit your due, you must do it with a GRACE, or you will give those who have a mind to refuse you either, a pretence to do it, by resenting the manner; but on the other hand, you must, by a steady perseverance and decent tenaciousness shew firmness and resolution. The right motives are seldom the true ones, of men's actions, especially of people in high stations; who often give to importunity and fear, what they would refuse to justice or to merit. By gentleness and softness engage their hearts, if you can: at least, prevent the pretence of offence; but take care to show resolution and firmness enough to extort from their love of ease, or their fear, what you might in vain hope for from their justice or good-nature. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains; they see and hear of them all day long, and even of so many simulated ones, that they do not know which are real and which not. Other sentiments are therefore to

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be applied to, than those of mere justice and humanity ; their favour must be captivated by the graces ; their love to ease disturbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool resentment. This precept is the only way I know in the world, of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

To conclude : If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the Graces to your assistance : at the first impulse of passion, be silent till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it : a most unspeakable advantage in business ! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reason and prudence have bid you pursue ; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding timid meek-

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ness is always abused and insulted by the unjust and the unfeeling ; but when sustained by firmness and resolution, is always respected, commonly successful,

IN your friendships and connections, as well as in your enmities, this rule is particularly useful ; let your firmness and vigour preserve and invite attachments to you ; but at the same time, let your manner hinder the enemies of your friends and dependents from becoming yours : let your enemies be disarmed by the gentleness of your manner ; but let them feel at the same time, the steadiness of your just resentment ; for there is great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable.

SOME people cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers, though independently of those accidental circumstances, they would like and esteem them. They betray a shyness and an awkwardness in company with them, and catch at any little thing to expose them ; and so from temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as indeed, is all humour in business ; which can only be carried on successfully by unadulterated good policy and
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right reasoning. In such situations I would be more particularly civil, easy, and frank, with the man whose designs I traversed; this is commonly called generosity and magnanimity, but is in truth good sense and policy. The manner is often as important as the matter, sometimes more so; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. In fine, gentleness of manners, with firmness of mind, is a short, but full description of human perfection on this side of religious and moral duties.

MORAL CHARACTER.

THE Moral Character of a man should be not only pure, but, like Cæsar's wife, unsuspected. The least speck, or blemish upon it, is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely

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upon the customs and fashions of different countries : nay, there are still, if possible, more unaccountable wretches ; I mean those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. Avoid, as much as possible, the company of such people, who reflect a degree of discredit and infamy upon all who converse with them. But as you may sometimes, by accident, fall into such a company, take great care that no complaisance, no good-humour, no warmth of festal mirth, ever make you seem even to acquiesce, much less approve or applaud, such infamous doctrines. On the other hand, do not debate, nor enter into serious argument, upon a subject so much below it : but content yourself with telling them, that you know they are not serious ; that you have a much better opinion of them, than they would have you have ; and that you are very sure they would not practise the doctrine they preach. But put your private mark upon them, and shun them for ever afterwards.

THERE is nothing so delicate as a man's moral character, and nothing which is his interest so much to preserve pure. Should he be suspected of injustice, malignity, perfidy, lying, &c. all the parts and knowledge in the world will never procure him esteem, friendship, or respect. I therefore, recommend to
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you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing that may, ever so slightly, taint it. Show yourself, upon all occasions, the friend, but not the bully of virtue. Even Colonel Charters (who was the most notorious blasted rascal in the world, and who had, by all sorts of crimes, amassed immense wealth) sensible of the disadvantage of a bad character, was once heard to say, that, "though he
" would not give one farthing for virtue, he
" would give ten thousand pounds for a cha-
" racter; because he should get an hundred
" thousand pounds by it." Is it possible, then, that an honest man can neglect what a wise rogue would purchase so dear?

THERE is one of the vices above mentioned, into which people of good education, and, in the main, of good principles, sometimes fall, from mistaken notions of skill, dexterity, and self defence; I mean lying; though it is inseparably attended with more infamy and loss than any other. But I have before given you my sentiments very freely on this subject; I shall, therefore, conclude this head with intreating you to be scrupulously jealous of the purity of your moral character, keep it immaculate, unblemished, unfullied; and it will be unsuspected. Defamation, and calumny, never attack where there is no weak place; they magnify, but they do not create.

COMMON-

COMMON-PLACE OBSERVATIONS.

NEVER use, believe, or approve Common-Observations. They are the common topics of wittings and coxcombs; those who really have wit have the utmost contempt for them, and scorn even to laugh at the pert things that those would-be wits say upon such subjects.

RELIGION is one of their favourite topics; it is all priest-craft? and an invention contrived and carried on by priests of all religions, for their own power and profit; from this absurd and false principle flow the common-place, insipid jokes and insults upon the clergy. With these people, every priest of every religion, is either a public or a concealed unbeliever; drunkard, and whoremaster; whereas I conceive, that priests are extremely like other men, and neither the better nor the worse for wearing a gown or a surplice; but, if they are different from other people, probably it is rather on the side of religion and morality, or at least decency, from their education and manner of life.

ANOTHER common topic for false wit, and cold raillery, is matrimony. Every man and his wife hate each other cordially, whatever they

they may pretend, in public to the contrary. The husband certainly wishes his wife at the devil, and the wife certainly cuckold's her husband. Whereas I presume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been said over them. The cohabitation, indeed, which is the consequence of matrimony, makes them either love or hate more, according as they respectively deserve it; but that would be exactly the same, between any man or woman who lived together without being married.

It is also a trite, common-place observation, that courts are the seats of falsehood and dissimulation. That, like many, I might say most common-place observations, is false. Falsehood and dissimulation are certainly to be found at courts; but where are they not to be found? Cottages have them as well as courts; only with worse manners. A couple of neighbouring farmers, in a village, will contrive and practise as many tricks, to over-reach each other at the next market, or to supplant each other in the favour of the 'squire, as any two courtiers can do to supplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidy of courts, this is undoubtedly true — That shepherds and ministers are both men; their

their nature and passions the same, the modes of them only different.

THESE, and many other common place reflections upon nations, or professions, in general (which are at least as often false as true) are the poor refuge of people who have neither wit nor invention of their own, but endeavour to shine in company by second-hand finery. I always put these pert jackanapes's out of countenance, by looking extremely grave, when they expect that I should laugh at their pleasantries; and by saying, *Well, and so*; as if they had not done, and that the sting was still to come. This disconcerts them; as they have no resources in themselves, and have but one set of jokes to live upon. Men of parts are not reduced to these shifts, and have the utmost contempt for them; they find proper subjects enough for either useful or lively conversations, they can be witty without satire or common-places and serious without being dull.

ORATORY.

O R A T O R Y.

ORATORY, or the art of speaking well, is useful in every situation of life, and absolutely necessary in most. A man cannot distinguish himself without it, in parliament, in the pulpit, or at the bar ; and even in common conversation, he who has acquired an easy and habitual eloquence, and who speaks with propriety and accuracy, will have a great advantage over those who speak inelegantly and incorrectly. The business of oratory is to persuade : and to please, is the most effectual step towards persuading. It is very advantageous for a man who speaks in public, to please his hearers so much as to gain their attention ; which he cannot possibly do, without the assistance of oratory.

It is certain, that by study and application, every man may make himself a tolerable good orator, eloquence depending upon observation and care. Every man may, if he pleases, make choice of good instead of bad words and phrases, may speak with propriety instead of impropriety, and may be clear and perspicuous in his recitals, instead of dark and unintelligible : he may have grace instead of awkwardness in his gestures and deportment. In short,

short, it is in the power of every man, with pains and application, to be a very agreeable, instead of a very disagreeable speaker : and it is well worth the labour to excel other men in that particular article in which they excel beasts.

DEMOSTHENES thought it so essentially necessary to speak well, that though he naturally fluttered and had weak lungs, he resolved by application, to overcome those disadvantages. He cured his stammering, by putting small pebbles in his mouth, and gradually strengthened his lungs, by daily using himself to speak loudly and distinctly for a considerable time. In stormy weather he often visited the sea shore, where he spoke as loud as he could, in order to prepare himself for the noise and the murmurs of the popular assemblies of the Athenians, before whom he was to speak. By this extraordinary care and attention, and the constant study of the best authors, he became the greatest orator that his own, or any other age or country have produced.

WHATEVER language a person uses, he should speak it in its greatest purity, and according to the rules of grammar : nor is it sufficient that we do not speak a language ill, we must endeavour to speak it well ; for which purpose, we should read the best authors with attention, and observe how people of fashion and education speak. Common people, in general,

general, speak ill; they make use of inelegant and vulgar expressions, which people of rank never do. In numbers they frequently joit the singular and the plural together, and confound the masculine with the feminine gender, and seldom make choice of the proper tense. To avoid all these faults we should read with attention, and observe the turn and expressions of the best authors; nor should we pass over a word that we do not perfectly understand, without searching or enquiring for the exact meaning of it.

It is said, That a man must be born a poet; but it is in his power to make himself an orator; for to be a poet requires a certain degree of strength and vivacity of mind: but that attention, reading, and labour, are sufficient to form an orator.

P E D A N T R Y.

EVERY excellency, and every virtue, has its kindred vice or weakness; and, if carried beyond certain bounds, sinks into the one or the other. Generosity often runs into profusion, economy into avarice, courage

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into

into rashness, caution into timidity, and so on:—insomuch that I believe, there is more judgment required, for the proper conduct of our virtues, than for avoiding their opposite vices. Vice in its true light, is so deformed, that it shocks us at first sight; and would hardly ever seduce us, if it did not, at first, wear the mask of some virtue. But virtue is, in itself, so beautiful, that it charms us at first sight; engages us more and more, upon further acquaintance; and, as with other beauties, we think excess impossible; it is here that judgment is necessary, to moderate and direct the effects of an excellent cause. In the same manner, great learning, if not accompanied with sound judgment, frequently carries us into error, pride and pedantry.

SOME learned men, proud of their knowledge, only speak to decide, and give judgment without appeal. The consequence of which is, that mankind, provoked by the insult, and injured by the oppression, revolt; and, in order to shake off the tyranny, even call the lawful authority into question. The more you know the modester you should be: and that modesty is the surest way of gratifying your vanity. Even where you are sure seem rather doubtful: represent, but do not pronounce: and if you would convince others, seem open to conviction yourself.

OTHERS,

OTHERS, to shew their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the Ancients as something more than men, and of the Moderns as something less. They are never without a classic or two in their pockets ; they stick to the old good sense ; they read none of the modern trash ; and will shew you plainly, that no improvement has been made, in any one art or science, these last seventeen hundred years. I would by no means have you disown your acquaintance with the Ancients : but still less would I have you brag of an exclusive intimacy with them. Speak of the moderns without contempt, and of the Ancients without idolatry ; judge them all by their merits, but not by their ages ; and if you happen to have an Elzevir classic in your pocket, neither show it nor mention it.

SOME great scholars, most absurdly draw all their maxims, both for public and private life, from what they call parallel cases in the ancient authors ; without considering, that, in the first place, there never were, since the Creation of the World, two cases exactly parallel ; and, in the next place, that there never was a case stated, or even known, by any historian with every one of its circumstances, which, however, ought to be known in order to be

reasoned from. Reason upon the case itself, and the several circumstances that attend it, and act accordingly ; but not from the authority of ancient poets and historians. Take into your consideration, if you please, cases seemingly analogous ; but take them as helps only, not as guides.

THERE is another species of learned men, who, though less dogmatical and supercilious, are not less impertinent. These are the communicative and shining pedants, who adorn their conversation, even with women, by happy quotations of Greek and Latin, and who have contracted such a familiarity with Greek and Roman authors, that they call them by certain names or epithets denoting intimacy. As *old Homer* ; that *sly rogue Horace* ; *Mars*, instead of Virgil ; and *Naso*, instead of Ovid. These are often imitated by coxcombs, who have no learning at all ; but who have got some names, and some scraps of ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of passing for scholars. If, therefore, you would avoid the accusation of pedantry, on the one hand, or the suspicion of ignorance, on the other, abstain from learned ostentation. Speak the language of the company that you are in ; speak it purely, and unlarded with any other. Never seem wiser, nor more learned,

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learned than the people you are with. Wear your learning like your watch, in a private pocket; and do not pull it out, and strike it, merely to show that you have one. If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.

P L E A S U R E.

MANY young people adopt pleasures, for which they have not the least taste, only, because they are called by that name. They often mistake so totally as to imagine, that debauchery is pleasure. Drunkenness, which is equally destructive to body and mind, is certainly a fine pleasure! Gaming, which draws us into a thousand scrapes, leaves us penniless, and gives us the air and manners of an outrageous madman, is another most exquisite pleasure.

PLEASURE is the rock which most young people split upon: they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel; therefore pain and shame, in-

stead of pleasure, are the returns of their voyage.

A MAN of pleasure, in the vulgar acceptation of that phrase, means only a beastly drunkard, an abandoned rake, and a profligate swearer : we should weigh the present enjoyment of our pleasures against the unavoidable consequences of them, and then let our common sense determine the choice.

WE may enjoy the pleasures of the table and wine, but stop short of the pains inseparably annexed to an excess in either. We may let other people do as they will, without formally and sententiously rebuking them for it : but we must be firmly resolved not to destroy our own faculties and constitution, in compliance to those who have no regard to their own. We may play to give us pleasure, but not to give us pain ; we may play for trifles in mixed companies, to amuse ourselves, and conform to custom. Good company are not fond of having a man reeling drunk among them ; nor is it agreeable to see another tearing his hair, and blaspheming, for having lost, at play, more than he is able to pay ; or a rake with half a nose, crippled by coarse and infamous debauches. Those who practise, and brag of these things, make no part of good company ; and are most unwillingly, if ever admitted into it. A real man of fashion

and pleasure observes decency; at least, he neither borrows nor affects vices; and if he is so unfortunate as to have any, he gratifies them with choice, delicacy and secrecy.

WE should be as attentive to our pleasures as to our studies. In the latter, we should observe and reflect upon all we read, and in the former, be watchful and attentive to every thing we see and hear; and let us never have it to say, as fools do of things that were said and done before their faces, That "indeed they did not mind them, because they were "thinking of something else." Why were they thinking of something else? And if they were, why did they come there? Wherever we are we should, (as it is vulgarly expressed) have our ears and our eyes about us. We should listen to every thing that is done. Let us observe, without being thought observers; for otherwise, people will be upon their guard before us.

ALL gaming, field sports, and such sorts of amusements where neither the understanding or the senses have the least share, are frivolous, and the resource of little minds, who either do not think, or do not love to think. But the pleasures of a man of parts either flatter the senses, or improve the mind.

THERE are liberal and illiberal pleasures, as well as liberal and illiberal arts. Sottish
drunkenness

drunkenness, indiscriminate gluttony, driving coaches, rustic sports, such as fox-chases, horse-races, &c. are infinitely below the honest and industrious professions of a taylor or shoemaker.

THE more we apply to business, the more we relish our pleasures: the exercise of the mind in the morning, by study, whets the appetite for the pleasures of the evening, as the exercise of the body whets the appetite for dinner. Business and pleasure, rightly understood, mutually assist each other; instead of being enemies, as foolish or dull people often think them. We cannot taste pleasures truly, unless we earn them by previous business; and few people do business well, who do nothing else. But when I speak of pleasures I always mean the elegant pleasures of a rational being, and not the brutal ones of a swine.

P R E J U D I C E S.

NEVER adopt the notions of any books you may read, or of any company you may keep, without examining whether they are just or not, as you will otherwise be liable to be hurried away by prejudices, instead of being guided by reason; and quietly cherish error, instead of seeking for truth.

Use and assert your own reason; reflect, examine, and analyse every thing, in order to form a sound and mature judgment; let no *ipse dixit* impose upon your understanding, mislead your actions, or dictate your conversation. Be early, what, if you are not, you will when too late, wish you had been. Consult your reason betimes: I do not say, that it will always prove an unerring guide; for human reason is not infallible: but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither, blindly or implicitly; try both by that best rule, which God hath given to direct us, Reason. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive; and in general, I believe it is better
that

that it should be so ; as such common prejudices contribute more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are.

LOCAL prejudices prevail only with the herd of mankind ; and do not impose upon uncultivated, informed, and reflecting minds ; but then there are notions equally false, though not so glaringly absurd, which are entertained, by people of superior and improved understandings, merely for want of the necessary pains to investigate, the proper attention to examine, and the penetration requisite to determine the truth. Those are the prejudices which I would have you guard against, by a manly exertion and attention of your reasoning faculty.

R E L I G I O N.

ERRORS and mistakes, however gross, in matters of opinion, if they are sincere, are to be pitied ; but not, punished, nor laughed at. The blindness of the understanding is as much to be pitied, as the blindness of the eyes :

eyes : and it is neither laughable nor criminal for a man to lose his way in either case. Charity bids us endeavour to set him right, by arguments and persuasions ; but charity, at the same time, forbids us either to punish or ridicule his misfortune. Every man seeks for truth, but God only knows who has found it. It is unjust to persecute, and absurd to ridicule people for their several opinions, which they cannot help entertaining upon the conviction of their reason. It is he who tells, or acts a lie, that is guilty, and not he who honestly and sincerely believes the lie.

The object of all public worship in the world is the same ; it is that great eternal Being who created every thing. The different manners of worship are by no means subjects of ridicule. Each sect thinks his own the best ; and I know no infallible judge in this world, to decide which is the best.

EMPLOY-

EMPLOYMENT OF TIME.

HOW little do we reflect on the use and value of time ! It is in every body's mouth, but in few people's practice. Every fool, who flatters away his whole time in nothings, frequently utters some trite commonplace sentence to prove at once the value and the fleetness of time. The sun-dials, all over Europe, have some ingenious inscription to that effect ; so that nobody squanders away their time without frequently hearing and seeing how necessary it is to employ it well ; and how irrecoverable it is if lost. Young people are apt to think they have so much time before them, that they may squander what they please of it, and yet have enough left ; as great fortunes have frequently seduced people to a ruinous profusion. But all these admonitions are useless, where there is not a fund of good sense, and reason to suggest rather than receive them.

TIME is precious, life short, and consequently not a single moment should be lost. Sensible men know how to make the most of time, and put out their whole sum either to interest

interest or pleasure : they are never idle, but continually employed either in amusements or study. It is a universal maxim, That idleness is the mother of vice. It is, however, certain that laziness is the inheritance of fools, that nothing can be so despicable as a sluggard. Cato the Censor, a wise and virtuous Roman used to say, there were but three actions of his life that he regretted. The first was, the having revealed a secret to his wife ; the second, that he had once gone by sea when he might have gone by land ; and the third, the having passed one day without *doing any good*.

“ TAKE care of the pence, for the pounds “ will take care of themselves,” was a very just and sensible reflection of old Mr Lowndes, the famous Secretary of the Treasury, under William III. Anne, and George I. I therefore recommend to you to take care of minutes : for hours will take care of themselves. Be doing something or other all day long ; and not neglect half-hours and quarters of hours, which, at the year’s end, amount to a great sum. For instance : There are many short intervals in the day, between studies and pleasures ; instead of sitting idle and yawning in those intervals, snatch up some valuable book, and continue the reading of that book till you have got through it ; never burden your mind with more than one thing at a
 L time :

time: and, in reading this book, do not run over it superficially, but read every passage twice over, at least do not pass on to a second, till you thoroughly understand the first, nor quit the book till you are master of the subject; for unless you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend, among others, are the MARCHIONESS LAMBERT'S ADVICE TO HER SON AND DAUGHTER, CARDINAL RETZ'S MAXIMS, ROCHFOLCAULT'S MORAL REFLECTIONS, BRUYERE'S CHARACTERS, FONTENELLE'S PLURALITY OF WORLDS, SIR JOSIAH CHILD ON TRADE, BOLINGBROKE'S WORKS; for style, his REMARKS ON THE HISTORY OF ENGLAND, under the name of Sir John Oldcastle; PUFFENDORFF'S *JUS GENTIUM*, and GROTIUS DE *JURE BELLI ET PACIS*: the last two are well translated by Barbeyrac. For occasional half-hours or less, read works of invention, wit and humour; but never waste your minutes on trifling authors, either ancient or modern.

Nor are pleasures, idleness, or time lost, provided they are the pleasures of a rational being: on the contrary, a certain portion of time employed in those pleasures, is very usefully employed.

WHATEVER business you have, do it the first

first moment you can ; never by halves, but finish it without interruption, if possible. Business must not be fauntered and trifled with ; and you must not say to it as Felix did to Paul, “ at a more convenient season I will speak to thee.” The most convenient season for business is the first ; but study and business in some measure, point out their own times, to a man of sense ; time is much oftener squandered away in the wrong choice and improper methods of amusement and pleasures.

DISPATCH is the soul of business ; and nothing contributes more to dispatch, than method. Lay down a method for every thing, and stick to it inviolable, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order ; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their respective classes, so that you may instantly have recourse to any one. Lay down a method also for your reading, for which you allot a certain share of your mornings ; let it be a consistent and consecutive course, and not in that desultory and immethodical manner, in which many people read scraps of different authors upon different subjects. Keep a useful and short common place book of what you read, to help your

memory only, and not for pedantic quotations. Never read History without having maps, and a chronological book, or tables, lying by you, and constantly recurred to ; without which, History is only a confused heap of facts.

You will say, it may be, as many young people would, that all this order and method is very troublesome, only fit for dull people, and a disagreeable restraint on the noble fire of youth. I deny it ; and assert on the contrary, that it will procure you both more time and more taste for your pleasures ; and so far from being troublesome to you, that, after you have pursued it a month, it would be troublesome to you to lay it aside. Business whets the appetite, and gives a taste to pleasures, as exercise does to food : and business can never be done without method ; it raises the spirits for pleasures ; and a *spectacle*, a ball, an assembly, will much more sensibly affect a man who has employed, than a man who has lost the preceding part of the day ; nay, I will venture to say, that a fine lady will seem to have more charms to a man of study or business, than to a saunterer. The same listlessness through runs his whole conduct, and he is as insipid in his pleasures, as inefficient in every thing else.

I HOPE you earn your pleasures, and consequently taste them : for, by the way, I know
a great

2 great many men who call themselves Men of Pleasure, but, who in truth, have none. They adopt other people's indiscriminately, but without any taste of their own. I have known them often inflict excesses upon themselves, because they thought them genteel; though they sat as awkwardly upon them as other people's cloaths would have done. Have no pleasures but your own, and then you will shine in them.

MANY people think that they are in pleasures, provided they are neither in study nor in business. Nothing like it: they are doing nothing, and might just as well be asleep. They contract habitudes from laziness, and they only frequent those places where they are free from all restraints and attentions. Be upon your guard against this idle profusion of time; and let every place you go to be either the scene of quick and lively pleasures, or the school of your improvements; let every company you go into, either gratify your senses, extend your knowledge, or refine your manners.

IF, by accident, two or three hours are sometimes wanting for some useful purpose, borrow them from your sleep. Six or at most seven hours sleep is, for a constancy, as much as you or any body can want: more is only laziness and dozing; and is both unwholesome and

stupifying. If, by chance, your business, or your pleasures, should keep you up till four or five o'clock in the morning, rise exactly at your usual time, that you may not lose the precious morning hours; and that the want of sleep may force you to go to bed earlier the next night.

ABOVE all things, guard against frivolousness. The frivolous mind is always busied but to little purpose; it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deserve. Nicknacks, butterflies, shells, insects, &c. are the objects of their most serious researches. They contemplate the dress, not the characters, of the company they keep. They attend more to the decorations of a play, than to the sense of it; and to the ceremonies of a court, more than its politics. Such an employment of time is an absolute loss of it.

To conclude this subject: Sloth, indolence, and effeminacy, are pernicious and unbecoming a young fellow; let them be your *resource* forty years hence at soonest. Determine at all events, and however disagreeable it may be to you in some respects, and for some time, to keep the most distinguished and fashionable company of the place you are at, either for their rank, or for their learning, or LE BEL ESPRIT ET LE GOUT. This gives you credentials

dentials to the best companies, wherever you go afterwards.

KNOW the true value of time ; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination ; never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Pensionary De Witt ; who, by strictly following it, found time not only to do the whole business of the Republic, but to pass his evenings at assemblies and suppers, as if he had had nothing else to do or think of.

V A N I T Y.

BE extremely on your guard against vanity, the common failing of inexperienced youth ; but particularly against that kind of vanity that dubs a man a coxcomb ; a character which once acquired, is more indelible than that of the priesthood. It is not to be imagined by how many different ways vanity defeats its own purposes. One man decides peremptorily upon every subject, betrays his ignorance upon many, and shews a disgusting presumption upon the rest : another

desires

desires to appear successful among the women: he hints at the encouragement he has received from those of the most distinguished rank and beauty, and intimates a particular connection with some one: if it is true, it is ungenerous; if false, it is infamous; but in either case he destroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the least relation to themselves; such as being descended from, related to, or acquainted with people of distinguished merit, and eminent characters. They talk perpetually of their grandfather such-a-one, their uncle, and their intimate friend, Mr such-a-one, whom possibly, they are hardly acquainted with. But admitting it all to be as they would have it, what then? Have they the more merit for those accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinsic merit; a rich man never borrows. Take this rule for granted, as a never failing one, That you must never seem to affect the character in which you have a mind to shine. Modesty is the only sure bait, when you angle for praise. The affectation of courage will make even a brave man pass only for a bully; as the affectation of wit will make a man of parts pass for coxcomb. By this modesty I do not mean timidity, but awkward bashfulness. On the

the contrary, be inwardly firm, and steady, know your own value, whatever it may be, and act upon that principle ; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover ; and people always magnify their own discoveries, as they lessen those of others.

V I R T U E.

VIRTUE is a subject which deserves your and every man's attention. It consists in doing good, and in speaking truth : the effects of it therefore, are advantageous to all mankind, and to one's self in particular. Virtue makes us pity and relieve the misfortunes of mankind ; it makes us promote justice and good order in society ; and in general, contributes to whatever tends to the real good of mankind. To ourselves it gives an inward comfort and satisfaction, which nothing else can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourselves. Riches,
power,

power, and greatness, may be taken away from us; by the violence and injustice of others, or by inevitable accidents, but virtue depends only upon ourselves, and nobody can take it away from us. Sicknefs may deprive us of all the pleasures of the body; but it cannot deprive us of our virtue, nor of the satisfaction, which we feel from it. A virtuous man, under all the misfortunes of life, still finds an inward comfort and satisfaction, which makes him happier, than any wicked man can be with all the other advantages of life. If a man has acquired great power and riches by falsehood, injustice, and oppression, he cannot enjoy them; because his conscience will torment him, and constantly reproach him with the means by which he got them. The stings of his conscience will not even let him sleep quietly; but he will dream of his crimes: and in the day-time, when alone, and when he has time to think, he will be uneasy and melancholy. He is afraid of every thing; for as he knows mankind must hate him, he has reason to think they will hurt him if they can. Whereas if a virtuous man be ever so poor or unfortunate in the world, still his virtue is its own reward, and will comfort him under all afflictions. The quiet and satisfaction of his conscience make him chearful by day, and sleep sound of nights; he

he can be alone with pleasure, and is not afraid of his own thoughts. Virtue forces her way, and shines through the obscurity of a retired life; and sooner or later, it always is rewarded.

To conclude:—Lord Shaftesbury says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

it can be shared with pleasure, and is not afraid
of his own strength. Virtue is not a way,
and hence through the obstacles of a refined
life; and hence or later, it always is re-
sisted.

To convert:—Lord Shalshbury says, that
he would be virtuous for his own sake, though
nobody were to know it; as he would be
clever for his own sake, though nobody were
to be able.

USEFUL MISCELLANEOUS

OBSERVATIONS

ON

MEN AND MANNERS.

Selected from Lord CHESTERFIELD'S

LETTERS.

A MAN who does not solidly establish, and really deserve; a character of truth, probity, good manners, and good morals, at his first setting out in the world, may impose, and shine like a meteor for a very short time, but will very soon vanish, and be extinguished with contempt. People easily pardon, in young men, the common irregularities of the senses; but they do not forgive the least vice of the heart.

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THE greatest favours may be done so awkwardly and bunglingly as to offend ; and disagreeable things may be done so agreeably as almost to oblige.

THERE are very few Captains of foot, who are not much better company than ever Descartes or Sir Isaac Newton were. I honour and respect such superior geniuses ; but I desire to converse with people of this world, who bring into company their share, at least of cheerfulness, good-breeding, and knowledge of mankind. In common life, one much oftner wants small money, and silver, than gold. Give me a man who has ready cash about him for present expences ; six-pences, shillings, half-crowns, and crowns, which circulate easily : but a man who has only an ingot of gold about him, is much above common purposes, and his riches are not handy nor convenient. Have as much gold as you please in one pocket, but take care always to keep change in the other : for you will much oftner have occasion for a shilling than for a guinea.

ADVICE is seldom welcome, and those who want it the most, always like it the least.

ENVY is one of the meanest and most tormenting of all passions, as there is hardly a person existing that has not given uneasiness to an envious breast ; for the envious man can

not

not be happy, while he beholds others so.

A GREAT action will always meet with the approbation of mankind, and the inward pleasure which it produces, is not to be expressed.

HUMANITY is the particular characteristic of great minds; little vicious minds abound with anger and revenge, and are incapable of feeling the exalted pleasure of forgiving their enemies.

THE ignorant and the weak only are idle, those who have acquired a good stock of knowledge, always desire to increase it. Knowledge is like power in this respect, that those who have the most, are most desirous of having more. Idleness is only the refuge of weak minds, and the holiday of fools.

EVERY man has a natural right to his liberty; and whoever endeavours to ravish it from him, deserves death more than the robber who attacks us for our money on the highway.

MODESTY is a commendable quality; and generally accompanies true merit; it engages and captivates the minds of people; for nothing is more shocking and disgustful, than presumption and impudence. A man is despised who is always commending himself, and who is the hero of his own story.

NOT to perform our promise is a folly, a dishonour, and a crime. It is a folly because no one will rely on us afterward; and it is a

dishonour and a crime, because truth is the first duty of religion and morality ; and whoever is not possessed of truth, cannot be supposed to have any one good quality, and must be held in detestation by all good men.

WIT may create many admirers, but makes few friends. It shines and dazzles like the noonday sun, but like that too, is very apt to scorch ; and therefore is always feared. The milder morning and evening light and heat of that planet, soothe and calm our minds. Never seek for wit : if it presents itself, well and good ; but even in that case, let your judgment interpose ; and take care that it be not at the expence of any body. Pope says very truly,

“ There are whom Heaven has blest with
store of wit,

“ Yet want as much again to govern it.”

And in another place, I doubt with too much truth,

“ For wit and judgment ever are at strife,

“ Though meant each other's aid, like man
and wife.”

A PROPER secrecy is the only mystery of able men ; mystery is the only secrecy of weak and cunning ones.

To

To tell any friend, wife, or mistress, any secret with which they have nothing to do, is discovering to them such an unretentive weakness, as must convince them that you will tell it to twenty others, and consequently that they may reveal it without the risk of being discovered. But a secret properly communicated, only to those who are to be concerned in the question, will be properly kept by them, though they should be a good many. Little secrets are commonly told again, but great ones generally kept.

A MAN who tells nothing, or who tells all, will equally have nothing told him.

IF a fool knows a secret, he tells it because he is a fool : if a knave knows one, he tells it wherever it is his interest to tell it. But women and young men, are very apt to tell what secrets they know, from the vanity of having been trusted. Trust none of these, wherever you can help it.

IN your friendships, and in your enmities, let your confidence and your hostilities have certain bounds ; make not the former dangerous, nor the latter irreconcilable. There are strange vicissitudes in business !

SMOOTH your way to the head through the heart. The way of reason is a good one : but it is commonly something longer, and perhaps not so sure.

SPIRIT is now a very fashionable word :

to act with spirit, means only to act rashly, and to talk indiscreetly. An able man shows his spirit, by gentle words and resolute actions : he is neither hot nor timid.

PATIENCE is a most necessary qualification for business : many a man would rather you heard his story, than granted his request. One must seem to hear the unreasonable demands of the petulant, unmoved, and the tedious details of the dull untired. That is the least price that a man must pay for a high station.

It is always right to detect a fraud, and to perceive a folly ; but it is often very wrong to expose either. A man of business should always have his eyes open ; but must often seem to have them shut.

IN courts, (and every where else) bashfulness and timidity are as prejudicial on one hand, as impudence and rashness are on the other. A steady assurance, and a cool intrepidity, with an exterior modesty, are the true and necessary medium.

NEVER apply for what you see very little probability of obtaining ; for you will, by asking improper and unattainable things, accustom the ministers to refuse you so often, that they will find it easy to refuse you the properest, and most reasonable ones. It is a common, but a most mistaken rule at Court, to ask for every thing in order to get something ;

thing : you do get something by it, it is true ; but that something is refusals and ridicule.— This maxim, like the former, is of general application.

A CHEARFUL easy countenance and behaviour are very useful : they make fools think you are a good-natured man : and they make designing men think you an undesigning one.

THERE are some occasions in which a man must tell half his secret in order to conceal the rest ; but there is seldom one in which a man should tell it all. Great skill is necessary to know how far to go, and where to stop.

CEREMONY is necessary, as the outwork and defence of manners.

A MAN'S own good-breeding is his best security against other people's ill-manners.

GOOD-BREEDING carries along with it a dignity, that is respected by the most petulant. Ill-breeding invites and authorizes the familiarity of the most timid. No man ever said a pert thing to the Duke of Marlborough. No man ever said a civil one (though many a flattering one) to Sir Robert Walpole.

KNOWLEDGE may give weight, but accomplishments only give lustre ; and many more people see than weigh.

MOST arts require long study and application ; but the most useful art of all, that of pleasing, requires only the desire.

It is to be presumed, that a man of common sense, who does not desire to please, desires nothing at all ; since he must know that he cannot obtain any thing without it.

A SKILFUL negociator will most carefully distinguish between the little and the great objects of his business, and will be as frank and open in the former, as he will be secret and pertinacious in the latter.—This maxim holds equally true in common life.

The Duc de Sully observes very justly, in his Memoirs, that nothing contributed more to his rise than that prudent economy which he had observed from his youth : and by which he had always a sum of money before hand, in case of emergencies.

It is very difficult to fix the particular point of economy : the best error of the two, is on the parsimonious side. That may be corrected, the other cannot.

THE reputation of generosity is to be purchased pretty cheap ; it does not depend so much upon a man's general expence, as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings, would pass for covetous, while he who gave him a crown would be reckoned generous : so that the difference of those two opposite characters turns upon one shilling. A man's character,
in

in that particular depends a great deal upon the report of his own servants; a mere trifle above common wages makes their report favourable.

TAKE care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage.

F I N I S.

in that particular depends a great deal upon the report of his own servants; and more than above common wages makes their report favourable.

Take care always to form your establishment, meant to make within your income, as to leave a sufficient fund for unexpected contingencies, and a prudent reserve. There is hardly a year in any man's life, in which a small sum of ready money may not be employed to great advantage.

T H E

POLITE PHILOSOPHER.

T H E

POSITIVE PHILOSOPHER.

T H E

Polite Philosopher ;

O R

AN ESSAY on the ART which makes a Man
happy in himself and agreeable to others.

*He who intends t' advise the young and gay,
Must quit the common road—the former way
Which hum drum pedants take to make folks wise,
By praising virtue, and decrying vice.
Let Parsons tell what dreadful ills will fall.
On such as listen when their passions call :
We, from such things our pupils to affright,
Say not they're sins, but that they're unpolite,
To shew their courage, beaus wou'd often dare,
By blackest crimes to brave old Lucifer :
But who of breeding nice, of carriage civil,
Wou'd trespass on good manners for the devil ;
Or, merely to display his want of fear,
Be damn'd hereafter, to be laugh'd at here ?*

A NEW EDITION.

L O N D O N.

Printed for W. OSBORNE, and T. GRIFFIN,
in St. Paul's Church-yard, and J. MOZLEY,
Gainsbrough: MDCCCLXXXVII.

P R E F A C E

T O T H E

S E C O N D E D I T I O N .

THE POLITE PHILOSOPHER was printed originally at Edingburgh*, and part of the edition sent up to London. The novelty of the title, and, to say truth, of the performance itself, for it is written in a manner never before made use of in our language, recommended it to some, and prejudiced it in the opinion of others; but Time, which is the touchstone of such productions, did justice to this work, and at last procured it an esteem, not only here, but abroad. This, together with my great esteem for its ingenious AUTHOR, who is now in Italy, and who is allowed by all who knew him to be truly a POLITE PHILOSOPHER, occasioned my sending this second edition into the world.

* In the year 1734.

The intent of the author (for I very well knew his intent) was, to make men ashamed of their vices, by shewing them how ridiculous they were made by them, and how impossible it was for a bad man to be polite. It may be graver books have been written on this subject, but few more to the point : its author being equally skilled in books and in men, in the dead languages and the living : I presume, therefore, that his observations will be generally found true, and his maxims just.

At first sight, it may seem that this book is calculated only for a few ; but I beg leave to observe, that in truth there are but few to whom it may not be useful. As every man in his station ought to be honest, so every man in his behaviour may be polite ; nay, he ought to be so, because he will be sure to find his account in it ; since it is a quality easier discerned, and of consequence sooner rewarded than the former. We must know and converse with a man, to be convinced of his probity ; whereas we perceive at first sight whether he has good manners : by which we are prejudiced in his favour : and who then would not strive to learn an art at once so easy, and so extensive in its use ?

But, if it be beneficial to all, it is peculiarly necessary to YOUTH. It is at once a remedy for bashfulness, and a preservative against the contrary vice. A polite person stands in the middle,

middle, between a sheepish modesty and a distasteful boldness. It is the habit which adds the last polish to education, brightens the man of letters, and spreads a gloss over that sort of learning which would otherwise appear pedantic. The polite man may not only understand Latin and Greek, but may also introduce them into discourse, provided it be before proper company, and on a proper occasion. The unpolished scholar lugs them in whenever they occur; quotes OVID to his mistress, and repeats a passage from POLYÆNEUS to a captain of the guards. To our youth therefore I beg leave to recommend this concise manual, which will cost them but little time to read, and no great pains to practise.

T O T H E

A U T H O R.

—*Velat materna tempora myrto.* VIRG.

WHEN vice the shelter of a mask disdain'd,

When folly triumph'd, and a *Nero* reign'd,
Petronius rose, satyric, yet polite.

And shew'd the glaring monster full in sight;
To public mirth expos'd th' imperial beast,
And made his wanton court the common jest.

In your correcter page his wit we see,
And all the *Roman* lives restor'd in thee:
So is the piece proportion'd to our times;
For every age diversifies its crimes;
And vice, with *Preteus* art, in one conceals
What in the next more boldly it reveals;
In different shapes drives on the lashing trade,
And makes the world one changing masquerade.

THE griping wretch, whose av'rice robs
the town,

To gain his point, a holy look puts on:
To earth directs his hands, to heaven his eyes,
And, with a shew of grace, defrauds and lies.
Th' ambitious courtier, but for different ends,
With seeming zeal the public good defends.

Th'

Th' enthusiast thinks to him the standard giv'n
Of truth divine, the master-key of heav'n.
The pettifogger see'd, supports the cause,
Howe'er unjust, and wrests the injur'd laws.
To courage bullies ; fops to wit pretend ;
And all can prostitute the name of *friend*.

Yet though men want but eyes to see the
cheat,

They chuse to wink, and help their own deceit.
The herd of fools design themselves a prey,
Which every knave pursues his private way.

THE question, FORRESTER, is something
hard ;

How shall the wise, the motely scene regard ;
While men ourselves, can we unmov'd stand
by ?

Pain'd while we smile ? or guiltless shall we
cry ?

Humanity to grief wou'd give the rule ;
But stronger reason sides with Ridicule.

O ! that thy work, instructive, but refin'd,
The pleasing image of your easy mind ;
(Which, like the statues wrought by *Phidian*
art,

Is one fair whole, complete in every part),
May cure the lighter follies of the age,
Cool bigot-zeal, and soften party-rage ;
Expose ill-nature, pedantry o'ercome,
Strike affection deaf, and scandal dumb ;
Restore free converse to its native light,
And teach mankind with ease to grow polite.

THE N

x

To the AUTHOR.

THEN round thy brow the myrtle garland
twine,

The grateful recompence of toils like thine ;
Secure in all you write or do, to please ;
Join wit with sense, with understanding ease.
Already here your just applauses rise,
And the *Belles* read you with transported eyes.
Some in the sweetest notes repeat thy lays ;
Others harmonious, speak the Author's praise:
All to approve, with equal zeal conspire ;
What more can fortune give ?—or you desire ?

As *Paris*, lost in passionate surprise,
To Love's resistless queen assign'd the prize :
So while you beauty treat with such regard,
The lovely theme shall be your best reward ;
Venus shall from the shepherd's debt be free ;
And by the fav'rite fair, repay the debt to
thee.

THI

THE POLITE PHILOSOPHER.

METHOD requires, that, in my entrance on this work, I should explain the nature of that science to which I have given the name of POLITE PHILOSOPHY; though I am not very apt to write methodically, yet I think it becomes me, on this occasion, to shew that my title is somewhat *a propos*.

Folks who are skilled in Greek tells us, that *philosophy* means no more than the love of wisdom: and I, by the adjunction of *polite*, would be understood to mean that sort of wisdom which teaches men to be at peace in themselves, and neither by their words or behaviour to disturb the peace of others.

Academical critics may perhaps expect, that I should at least quote some Greek sage or other, as the patron of that kind of knowledge, which I am about to restore; and as I pique myself on obliging every man in his way, I shall put them in mind of one ARISTIPPUS, who was professor of *Polite Philosophy* at *Syracuse*, in the days

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days of the famous King *Dionysius*, in whose favour he stood higher than even *Plato* himself. Should they go farther, and demand an account of his tenets, I must turn them over to *Horace*, who has comprised them all in one line.

Omnis Aristippum decuit color, et status, et res.

“ Secure his soul preserv’d a constant frame,
“ Thro’ every varying scene of life the same.”

In the court of the King of *Sicily*, this wise man enjoyed all the delights that would have satisfied a sensual mind ; but it was the use of these which shewed him a true *philosopher*. He was temperate in them, while he possessed them ; and easy without them, when they were no longer in his power. In a word he had the integrity of *Diogenes*, without his churlishness ; and as his wisdom was useful to himself, so it rendered him agreeable to the rest of the world.

Aristippus had many pupils ; but, for the regular succession in his school, it has either not been recorded by the *Greek* writers, or at least, by any of them that came to my hand. Among the *Romans*, indeed, this kind of knowledge was in the highest esteem ; and that at the time when the reputation of the

common.

THE POLITE PHILOSOPHER. 13

commonwealth was at its greatest height, *Scipio* was less distinguished by the laurels he had acquired from foreign conquests, than by the myrtle garland he wore as a professor in this art. The familiar letters of *Cicero* are so many short lectures in our science, and the life of *Pomponius Atticus* a praxis only on *Polite Philosophy*.

I would not be suspected to mention these great names with an intent to display my learning; far be it from me to write a satire on the age: all I aim at, is, to convince the *beaux esprits* of our times, that what I teach, they may receive with disparagement, since they tread thereby in the same road with the greatest heroes of antiquity; and in this way at least, emulate the characters of *Alexander* and *Cæsar*. Or, if those old-fashioned commanders excite not their ambition, I will venture to assure them, that, in this tract only, they will be able to approach the immortal Prince *Eugene*; who glorious from his courage, and amiable from his clemency, is yet less distinguished by his *rank* than by his *politeness*.

After naming Prince *Eugene*, it would debase my subject to add another example. I shall proceed therefore to the taking notice of such qualities of the mind as are requisite for my pupils to have, previous to the receipt of these instructions.

B

But

14 THE POLITE PHILOSOPHER.

But as vanity is one of the greatest impediments in the road of a *Polite Philosopher*; and as he who takes upon himself to be a preceptor, ought at least not to give an ill example to his scholars; it will not be improper for me to declare, that, in composing this piece, I had in my eye that precept of *Seneca*, *Hæc aliis die, ut dum dicis, audias; ipse scribe ut dum scripseris, legas.* Which for the sake of the ladies, I shall translate into *English*, and into verse, that I may gratify my own propensity to rhyming.

*Speaking to others, what you dictate hear;
And learn yourself, while teaching you appear.*

Thus you see me stript of the ill-obeyed authority of a pedagogue; and are for the future to consider me only as a school-fellow playing the master, that we may the better conquer the difficulties of our task.

To proceed then in the character, which, for my own sake, as well as yours, I have put on, let me remind you, in the first place,

That *Reason* however antique you may think it, is a thing absolutely necessary in the composition of him who endeavours at the acquiring a *philosophical politeness*; and let us receive it as a maxim, that without *Reason*, there is no being a *fine gentleman*.

However,

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However, to soften, at the same time that we yield to this constraint, I tell my blooming audience with pleasure, that *Reason*, like a fop's under-waistcoat, may be worn out of sight : and, provided it be but worn at all, I shall not quarrel with them, though vivacity, like a laced shirt be put over it to conceal it ; for, to pursue the comparison, our minds suffer no less from indiscretion, than our bodies from the injuries of the weather.

Next to this, another out-of-the-way qualification must be acquired ; and that is, *Calmness*. Let not the smarts of the university, the sparks of the side-boxes, or the genteel flutterers of the drawing-room, imagine, that I will deprive them of those elevated enjoyments, drinking tea with a toast, gallanting a fan, or roving, like a butterfly, through a parterre of beauties. No ; I am far from being the author of such severe institutions ; but am, on the contrary, willing to indulge them in their pleasures, as long as they preserve their *senses*. By which I would be understood to mean, while they act in character, and suffer not a fond inclination, an aspiring vanity, or a giddy freedom, to transport them into the doing any thing which may forfeit present advantages, or entail upon them future pain.

I shall have frequent occasion in the following pages to shew from examples, of what

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mighty use *Reason* and an *undisturbed temper* are, to men of great commerce in the world; and therefore shall insist no farther on them here.

The last disposition of the soul which I shall mention, as necessary to him who would become a proficient in this science, is *Good-nature*; a quality, which, as Mr *Dryden* said in a dedication to one of the best-natured men of his time, deserves the highest esteem, though, from an unaccountable depravity of both taste and morals, it meets with the least. For, can there be any thing more amiable in human nature, than to think, to speak, and to do, whatever good lies in our power unto all? No man who looks upon the sun, and who feels that cheerfulness, which his beams inspire, but would rather wish himself like so glorious a being, than to resemble the tiger, however formidable for its fierceness, or the serpent, hated for his hissing, and dreaded for his sting. *Good-nature* may indeed be made almost as diffusive as day-light; but short are the ravages of the tiger, innocent the bite of a serpent, to the vengeance of a cankered heart, or the malice of an invenomed tongue. To this let me add another argument in favour of this benevolence of soul: and farther persuasions will, I flatter myself, be unnecessary. *Good-nature* adorns every perfection a man is master

THE POLITE PHILOSOPHER. 17

master of, and throws a veil over every blemish which would otherwise appear. In a word, like a skillful painter, it places his virtues in the fairest light, and casts all his foibles into shade.

Thus, in a few words, *Sense*, *Moderation*, and *Sweetness*, are essential to a *Polite Philosopher*. And if you think you cannot acquire these, even lay my book aside. But before you do that, indulge me yet a moment longer. Nature denies the first to few; the second is in every man's power; and no man need be without the last, who either values general esteem, or is not indifferent to public hate. For to say truth, what is necessary to make an honest man, properly applied, would make a polite one: and as almost every one would take it amiss, if we should deny him the first appellation; so you may perceive from thence how few there are, who, but from their own indiscretion, may deserve the second. It is want of attention, not capacity, which leaves us so many brutes; and I flatter myself, there will be fewer of this species, if any of them can be prevailed upon to read this. A description of their faults is to such the fittest lecture; for few monsters there are who can view themselves in a glass.

Our follies, when display'd ourselves affright;

B 3

Few

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*Few are so bad, to bear the odious sight.
Mankind, in herds, through force of custom,
 stray,
Mistlead each other into Error's way;
Pursue the road, forgetful of the end,
Sin by mistake, and, without thought, offend.*

My readers, who have been many of them accustomed to think *politeness* rather an ornamental accomplishment, than a thing necessary to be acquired in order to an easy and happy life, may from thence pay less attention than my instructions require, unless I can convince them they are in the wrong. In order to which, I must put them in mind, that the tranquillity, and even felicity of our days, depends as strongly on small things, as on great; of which men may be easily convinced if they but reflect how great uneasiness they have experienced from cross accidents, although they related but to trifles; and at the same time remember, that disquiet is of all others the greatest evil, let it arise from what it will.

Now, in the concerns of life, as in those of fortune, numbers are brought into what are called bad circumstances from small neglects, rather than from any great errors in material affairs. People are too apt to think lightly of shillings and pence, forgetting that they are the constituent parts of pounds; until the deficiency

THE POLITE PHILOSOPHER. 19

deficiency in the greater article shews them their mistake, and convinces them, by fatal experience, of a truth, which they might have learned from a little attention, *viz.* that great sums are made up of small.

Exactly parallel to this, is that wrong notion which many have, that nothing more is due from them to their neighbours, than what results from a principle of honesty; which commands us to pay our debts, and forbids us to do injuries; whereas a thousand little civilities, complacencies, and endeavours to give others pleasure, are requisite to keep up the relish of life, and procure us that affection and esteem, which every man who has a sense of it must desire. And in the right timing and discreet management of these punctilios, consists the essence of what we call *politeness*.

*How many know the general rules of art,
Which unto tablets human forms impart?
How many can depict the rising brow,
The nose, the mouth, and ev'ry feature shew?
Can in their colours imitate the skin,
And by the force of fire can fix them in?
Yet when 'tis done, unpleasing to the sight,
Tho' like the picture, strikes not with delight:
'Tis ZINK alone gives the enamel'd face
A polish'd sweetness, and a glossy grace.*

Examples

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Examples have, generally speaking, greater force than precepts ; I will therefore delineate the characters of *Honorius* and *Garcia*, two gentlemen of my acquaintance, whose humour I have perfectly considered, and shall represent them without the least exaggeration.

Honorius is a person equally distinguished by his birth and fortune. He has naturally good sense ; and that too hath been improved by a regular education. His wit is lively, and his morals without a stain.—Is not this an amiable character ? Yet *Honorius* is not beloved. He has, some way or other, contracted a notion, that it is beneath a man of honour to fall below the height of truth in any degree, or on any occasion whatsoever. From this principle, he speaks bluntly what he thinks, without regarding the company who are by. Some weeks ago, he read a lecture on female hypocrisy before a married couple, though the lady was much suspected on that head. Two hours after he fell into a warm declamation against simony and priest-craft before two dignitaries of the church : and from a continued course of this sort of behaviour, hath rendered himself dreaded as a monitor, instead of being esteemed as a friend.

Garcia, on the contrary, came into the world under the greatest disadvantages. His birth was mean, and his fortune not to be mentioned ; yet, though he is scarce forty, he
has

has acquired a handsome fortune in the country, and lives upon it with more reputation than most of his neighbours. While a servitor at the university, he, by his assiduities, recommended himself to a noble Lord, and thereby procured a place of fifty pounds a year in a public office. His behaviour there made him as many friends as there were persons belonging to this board. His readiness in doing favours, gained him the hearts of his inferiors; his deference for those in the highest characters in the office, procured him their good will; and the complacency he expressed towards his equals, and those immediately above him, made them espouse his interest with almost as much warmth as they did their own. By this management, in ten years time he rose to the possession of an office which brought him in a thousand pounds a year salary, and near double as much in perquisites. Affluence hath made no alteration in his manners. The same easiness of disposition attends him in that fortune to which it has raised him; and he is at this day the delight of all who know him, from an art he has of persuading them, that their pleasures and their interests are equally dear to him with his own. Who, if it were in his power, would not refuse what *Honorius* possesses? and who would not wish that possession accompanied with *Garcia's* disposition.

I flatter

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I flatter myself, that, by this time, most of my readers have acquired a tolerable idea of *politeness*, and a just notion of its use, in our passage through life. I must, however, caution them of one thing, that, under pretence of *politeness*, they fall neither into a contempt or carelessness of *science*.

A man may have much learning without being a pedant : nay, it is necessary that he should have a considerable stock of *knowledge* before he can be *polite*. The gloss is never given till the work is finished ; without it the best wrought piece looks clumsy ; but varnish over a rough board, is a 'preposterous daub. In a word, that rule of *Horace*, *Miscere utile dulci*, so often quoted, can never be better applied than in the present case, where neither of the qualities can subsist without the other.

*With dress, for once, the rule of life we'll
place ;*

Cloth is plain sense, and polish'd breeding lace.

Men may in both mistake the true design ;

Fools oft are taudry, when they would be fine.

An equal mixture, both of use and show,

From giddy tops points the accomplish'd beau.

Having now gone through the *præcognita* of *polite Philosophy*, it is requisite we should descend with greater particularity into its several branches.

For

THE POLITE PHILOSOPHER. 2

For though exactness would not be of a piece, either with the nature or intent of this work, yet some order is absolutely necessary, because nothing is more unpolite than to be obscure. Some philosophers have indeed prided themselves in a mysterious way of speaking; wrapping their maxims in so tough a coat, that the kernel, when found, seldom atoned for the pains of the finder.

The *polite Sage* thinks in a quite different way. Perspicuity is the garment in which his conceptions appear; and his sentiments, if they are of any use, carry this additional advantage with them, that scarce any labour is required in attaining them. Graver discourses like galenical medicines, are often formidable in their figure, and nauseous in their taste. Lectures from a doctor in our science, like a chymical extraction, convey knowledge, as it were, by drops; and restore sense as the other does health, without the *apparatus* of physic.

*Harsh to the heart, and grating to the ear,
Who can reproof, without reluctance hear?
Why against priests the gen'ral hate so strong,
But that they shew us all we do is wrong?
Wit well apply'd, does weightier wisdom right,
And gives us knowledge, while it gives delight.*

Thus

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*Thus on the stage, we, with applause, behold,
What wou'd have pain'd us from the pulpit
told.*

It is now time to apply what we have already advanced, to those points in which they may be the most useful to us; and therefore we will begin, by considering what advantage the practice of them will procure, in respect to these three things which are esteemed of the greatest consequence in the general opinion of the world. This leads me, in the first place, to explain the sentiments and conduct of a *polite Philosopher* in regard to *Religion*. I am not ignorant, that there are a multitude of those who pass both on the world, and on themselves, for very *polite* persons, who look on this as a topic below their notice. *Religion* (say they with a sneer) is the companion of melancholy minds; but, for the gayer part of the world, it is ill manners to mention it amongst them. Be it so. But give me leave to add, that there is no ranker species of ill breeding, than speaking of it sarcastically, or with contempt.

“ *Religion* strictly speaking, means that
“ worship which men from a sense of duty,
“ pay to that Being, unto whom they owe
“ their own existence, with all those blessings
“ and benefits which attend it.”

Let

THE POLITE PHILOSOPHER. 25

Let a man but reflect on this definition, and it will be impossible for him not to perceive, that treating this in a ludicrous way, must not only be unpolite, but shocking. Who, that has a regard for a man, would not start at the thoughts of saying a base thing of his father before him? And yet what a distance is there between the notion of a *father* and a *Creator*? Since therefore no further arguments are necessary to prove the inconsistency between *raillery* and *religion*, what can be more cogent to a *polite man*, than thus shewing that such discourses of his would be *mal à propos*.

Thus much for those who might be guilty of *unpoliteness* with respect to *religion* in general, a fault unaccountably common in an age which pretends to be so *polite*.

As to particular religions, or rather tenets in religion, men are generally warm in them, from one of these two reasons, *viz.* tenderness of conscience, or a high sense of their own judgements. Men of plain parts, and honest dispositions, look on salvation as too serious a thing to be jested with: a *polite man* therefore will be cautious of offending upon that head, because he knows it will give the person to whom he speaks pain; a thing ever opposite to the character of a *polished Philosopher*. The latter reason, which I have assigned for men's zeal in religious matters, may

C

seem

26 THE POLITE PHILOSOPHER.

seem to have less weight than the first ; but he who considers it attentively, will be of another opinion. Men of speculative religion, who are so from a conviction rather of their heads than their hearts, are not a bit less vehement than the real devotees. He who says a slight or a severe thing of their faith, seems to them to have thereby undervalued their understandings, and will consequently incur their aversion ; which no man of common sense would hazard for a lively expression ; much less a person of good-breeding, who should make it his chief aim to be well with all. As a mark of my own *politeness*, I will here take leave of this subject ; since by dropping it, I shall oblige the gay part of my readers, as, I flatter myself, I have already done the graver part, from my manner of treating it.

*Like some grave matron of a noble line,
With awful beauty does Religion shine.
Just sense should teach us to revere the dame,
Nor, by imprudent jests, to sport her fame.
In common life you'll own this reasoning right,
That none but fools in gross abuse delight ;
Then use it here—nor think our caution vain ;
To be polite men need not be profane.*

Next to their concerns in the other world,
men

THE POLITE PHILOSOPHER. 27

men are usually most taken up with the concerns of the *public* here. The love of our country is among those virtues to which every man thinks he should pretend; and the way in which this is generally shewn, is by falling into what we call *parties*; where, if a large share of good sense allay not that heat which is naturally contracted from such engagements, a man soon falls into all the violences of *faction*, and looks upon every one as his enemy, who does not express himself about the public good in the same terms he does. This is a harsh picture, but it is a just one, of the far greater part of those who are warm in political disputes. A *polite man* will therefore speak as seldom as he can on topics, where, in a mixed company, it is almost impossible to say any thing that will please all.

To say truth, *patriotism*, properly so called, is perhaps as scarce in this age as in any that has gone before us. Men appear to love themselves so well, that it seems not altogether credible they should, at every turn, prefer their country's interest to their own. The thing looks noble indeed; and therefore, like a becoming habit, every body would put it on. But this is hypocrisy, you'll say, and therefore ought to be detected! Here the *polite Philosopher* finds new inducements to caution: sore places are always tender; and people at a mas-

28 THE POLITE PHILOSOPHER.

querade are in pain, if you do any thing which may discover their faces,

Our philosophy is not intended to make a man that sour monitor who points out folks faults, but to make them in love with their virtues; that is, to make himself and them easy while he is with them: and to do, or say nothing, which on reflection may make them less his friends at their next meeting.

Let us explain this a little further. The rules we offer, are intended rather to guide men in company than when alone. What we advance tends not so directly to amend people's hearts as to regulate their conduct; a matter which we have already demonstrated to be of no small importance. Yet I beg you'll observe, that though morality be not immediately our subject, we are far, however, from requiring any thing in our pupils contrary thereto.

A *polite man* may yet be religious, and, if his reason be convinced, attached to any interest which, in his opinion, suits best with that of the public: provided he conform thus far to our system, that on no occasion he trouble others with the articles of his religious creed, or political engagements; or, by any stroke of wit and raillery, hazard for a laugh that disposition of mind which is absolutely necessary to make men easy when together.

Were

THE POLITE PHILOSOPHER. 29

Were I indeed to indulge my own sentiments, I should speak yet with greater freedom on this subject. Since there is so vast a disproportion when we come to compare those who have really either a concern in the government, or the service of their country, more particularly at heart, and the men who pretend to either, merely from a desire of appearing of some consequence themselves; we ought certainly to avoid making one of that number, and aim rather at being quiet within ourselves, and agreeable to those among whom we live, let their political notions be what they will; inasmuch as this is a direct road to happiness, which all men profess they would reach, if they could. *Pomponius Atticus*, whose character appears so amiable, from the concurring testimony of all who mention him, owed the greatest part of that esteem in which he lived, and of the reputation by which he still survives, unto his steady adherence to this rule. His benevolence made him love mankind in general, and his good sense hindered him from being tainted with those party prejudices which had bewitched his friends. He took not up arms for *Cæsar*; nor did he abandon *Italy* when *Pompey* withdrew with his forces, and had, in outward form the sanction of the common wealth. He saw too plainly the ambition of both: yet he preserved his complacence for his friends in

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each party, without siding with either. Successes never made them more welcome to *Pomponius*, nor could any defeat lessen them in his esteem. When victorious he visited them, without sharing in their power; and when vanquished he received them, without considering any thing but their distress. In a few words, he entertained no hopes from the good fortune of his friends, nor suffered the reverse of it to chill his breast with fear. His equanimity produced a just effect, and his universal kindness made him universally beloved.

I fancy this picture of a disposition, perfectly free from political sourness, will have an agreeable effect on many of my readers; and prevent their falling into a common mistake, that the circumstances of public affairs, and the characters of public persons, are the properest topics for general conversation: whereas they never consider, that it is hard to find a company, wherein somebody or other hath not either liking or distaste, or has received injuries or obligations from those who are likeliest to be mentioned on such an occasion; and, who consequently, will be apt to put a serious construction on a slight expression, and remember afterwards in earnest, what the speaker meant so much a jest, as never to have thought of it more. These perhaps
may

may pass with some for trivial remarks ; but with those who regard their own ease, and have at all observed what conduces to make men disagreeable to one another, I flatter myself they will have more weight.

Behaviour is like architecture ; the symmetry of the whole pleases us so much, that we examine not into its parts, which, if we did, we should find much nicety required in forming such a structure : though, to persons of no taste, the rules of either art would seem to have little connexion with their effects.

*That true politeness we can only call,
Which looks like Jones's fabric at Whitehall† ;
Where just proportion we with pleasure see ;
Though built by rule, yet from all stiffness
free ;*

*Though grand, yet plain ; magnificent, not
fine ;*

*The ornaments adorning the design.
It fills our minds with rational delight,
And pleases on reflection, as at sight.*

After these admonitions as to religion and politics, it is very fit we observe another topic of modern discourse, of which it is hard to say, whether it be more common, or more contrary

† Banqueting house.

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trary to true *politeness*. What I mean, is, the reflecting on men's professions, and playing on those general aspersions, which have been fixed on them by a sort of ill-nature hereditary to the world. And with this, as the third point which I promised to consider, shall be shut up the more serious part of this essay.

In order to have a proper idea of this point, we must first of all consider, that the chief cause both of love and hatred, is custom. When men from a long habit, have acquired a facility of thinking clearly, and speaking well in any science, they naturally like that better than any other; and this liking, in a short time, grows up to a warmer affection: which renders them impatient, whenever their darling science is decried in their hearing. A *polite man* will have a care of ridiculing physic before one of the faculty, talking disrespectfully of lawyers while gentlemen of the long robe are by, or speaking contemptibly of the clergy when with any of that order.

Some critics may possibly object, that these are solecisms of too gross a nature for men of tolerable sense or education to be guilty of. But I appeal to those who are most conversant in the world, whether this fault, glaring as it is, be not committed every day.

The strictest intimacy can never warrant
freedoms

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freedoms of this sort: and it is indeed preposterous to think it should; unless we can suppose injuries are less evils when they are done us by friends, than when they come from other hands.

*Excess of wit may oftentimes beguile;
 Jest is not always pardon'd—by a smile.
 Men may disguise their malice at the heart,
 And seem at ease—tho' pain'd with inward smart.*

Mistaken we—think all such wounds, of course,

*Reflection cures.—Alas! it makes them worse.
 Like scratches, they with double anguish seize,
 Rankle in time, and fester by degrees.*

Let us now proceed to speak of raillery in general. Invective is a weapon worn as commonly as a sword: and like that, is often in the hands of those who know not how to use it. Men of true courage fight but seldom, and never draw but in their own defence. Bullies are continually squabbling; and, from the ferocity of their behaviour, become the terror of some companies, and the jest of more. This is just the case with such as have a liveliness of thought, directed by propensity to ill-nature: indulging themselves at the expence of others, they, by degrees incur the dislike of all. Meek tempers abhor, men of cool

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cool dispositions despise, and those addicted to choler chastise them. Thus a licentiousness of tongue, like a spirit of rapine, sets one man against all; and the defence of reputation, as well as property, puts the human species on regarding a malevolent babbler with a worse eye than a common thief: because fame is a kind of goods, which when once taken away, can hardly be restored. Such is the effigies of this human serpent. And who, when he has considered it, would be thought to have sat for peace?

It is a thousand to one my book feels the resentment of *Draco*, from his seeing his own likeness in this glass.

A good family, but no fortune, threw *Draco* into the army when he was very young. Dancing, fencing, and a smattering of *French*, are all the education either his friends bestowed, or his capacity would allow him to receive. He has been now two years in town, and from swearing, drinking, and debauching country wenches, (the general rout of a military rake), the air of *St James's* has given his vices a new turn. By dint of an embroidered coat, he thrusts himself into the beau coffee-houses, where a dauntless effrontery, and a natural volubility of tongue, conspire to make him pass for a fellow of wit and spirit.

A bastard ambition makes him envy every
great

great character ; and as he has just sense enough to know that his qualifications will never recommend him to the esteem of men of sense, or the favour of women of virtue, he has thence contracted an antipathy to both ; and, by giving a boundless loose to universal malice, makes continual war against honour and reputation, where-ever he finds them.

Hecatilla is a female firebrand, more dangerous, and more artfully vindictive, than *Draco* himself. Birth, wit, and fortune, combine to render her conspicuous ; while a splenetic envy sours her, otherwise amiable, qualities ; and makes her dreaded as a poison doubly dangerous, grateful to the taste, yet mortal in effect. All who see *Hecatilla* at a visit, where the brilliancy of her wit heightens the lustre of her charms, are imperceptibly deluded into a concurrence with her in opinion, and suspect not dissimulation under the air of frankness, nor a studied design of doing mischief in a seemingly casual stroke of wit. The most sacred character, the most exalted station, the fairest reputation, defend not against the infectious blast of sprightly *Raillery*: borne on the wings of *Wit*, and supported by a blaze of *Beauty*, the fiery vapour withers the sweetest blossoms, and communicates to all who hear her, an involuntary dislike to those at whose merit she points her satire.

*At ev'ning thus the unsuspecting swain,
 Returning homewards o'er a marshy plain,
 Pleas'd at a distance sees the lambent light,
 And, hasty, follows the mischievous sprite;
 Through brakes and puddles, over hedge and
 style,
 Rambles, misguided, many a weary mile.
 Confus'd and wond'ring at the space he's gone,
 Doubts, then believes, and hurries faster on:
 The cheat detected, when the vapour's spent,
 Scarce he's convinc'd, and hardly can repent.*

Next to these cautions with respect to rail-
 lery, which if we examine strictly, we shall
 find no better than a well-bred phrase for
 speaking ill of folks; it may not be amiss to
 warn our readers of a certain vehemence in
 discourse, exceedingly shocking to others, at
 the same time that it not a little exhausts
 themselves.

If we trace this error to its source, we shall
 find that the spring of it is an impatience at
 finding others differ from us in opinion: and
 can there be any thing more unreasonable,
 than to blame that disposition in them which
 we cherish in ourselves?

If submission be a thing so disagreeable to
 us, why should we expect it from them?
 Truth can only justify tenaciousness in opi-
 nion. Let us calmly lay down what convinces
 us, and, if it is reasonable, it will hardly fail
 of

of persuading those to whom we speak. Heat begets heat; and the clashing of opinions seldom fails to strike out the fire of dissention.

As this is a foible more especially indecent in the fair sex, I think it will be highly necessary to offer another, and perhaps a more cogent argument to their consideration. Passion is a prodigious enemy to beauty; it ruffles the sweetest features, discolours the finest complexion, and in a word, gives the air of a fury to the face of an angel. Far be it from me to lay restraints upon the ladies; but, in dissuading them from this method of enforcing their sentiments, I put them upon an easier way of effecting what they desire: for what can be denied to beauty, when speaking with an air of satisfaction? Complacence does all that vehemence would extort, as anger can alone abate the influence of their charms.

*Serene and mild we view the evening air,
The pleasing picture of the smiling fair;
A thousand charms our sev'ral senses meet.
Cooling the breeze, with fragrant odours sweet,
But, sudden, if the sable clouds deform
The azure sky, and threat the coming storm,
Hasty we flee—ere yet the thunders roar,
And dread what we so much admir'd before,*

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To vehemence in discourse, let me join redundancy in it also; a fault flowing rather from carelessness than design; and which is more dangerous, from its being more neglected. Passion, as I have hinted, excites opposition; and that very opposition, to a man of tolerable sense, will be the strongest reproof for his inadvertency: whereas a person of a loquacious disposition, may often escape open censure from the respect due to his quality; or from an apprehension in those with whom he converses, that a check would but increase the evil; and, like curbing a hard-mouthed horse, serve only to make him run the faster: from whence the person in fault is often rivetted in his error, by mistaking a silent contempt for profound attention.

Perhaps this short description may set many of my readers right; which, whatever they may think of it, I assure them is of no small importance. Conversation is a sort of bank, in which all who compose it have their respective shares. The man therefore who attempts to engross it, trespasses upon the rights of his companions; and, whether they think fit to tell him so or no, will of consequence, be regarded as no fair dealer. Notwithstanding I consider conversation in this light, I think it necessary to observe, that it differs from other copartnerships in one very material point; which

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which is this, that it is worse taken if a man pays in more than his proportion, than if he had not contributed his full quota, provided he be not too far deficient : for the prevention of which, let us have *Horace's* caution continually in our eye.

*The indiscreet with blind aversion run
Into one fault, when they another shun.*

It is the peculiar privilege of the fair, that, speaking or silent they never offend. Who can be weary of hearing the softest harmony ? or who, without pleasure, can behold beauty, when his attention is not diverted from her charms, by listening to her words ? I would have stopt here, but that my deference for the ladies obliges me to take notice, that some of their own sex, when past the noon of life, or in their wane of power from some other reason, are apt to place an inclination of obliging their hearers amongst those topics of detraction, by which they would reduce the lustre of those stars that now gild the hemisphere where they once shone.

From this cause only I would advise the reigning toasts, by an equality of behaviour, to avoid the censure of these ill-natured tattlers.

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*Such hapless fate attends the young and fair,
Expos'd to open force, and secret snare :
Pursu'd by men, warm with destructive fire,
Against their peace while female frauds con-
spire.*

*Escap'd from those, in vain they hope for rest ;
What fame's secure from an invidious jest ?
By flight the deer, no more of dogs afraid,
Falls by a shot from some dark covert made :
So envious tongues their foul intentions hide ;
Wound, though unseen, and kill ere they're
descri'd.*

Of all the follies which men are apt to fall into, to the disturbance of others, and lessening of themselves, there is none more intolerable than continual *egotisms*, and a perpetual inclination to self-panegyric. The mention of this weakness is sufficient to expose it ; since I think no man was ever possessed of so warm an affection for his own person, as deliberately to assert, that it, and its concerns, are proper topics to entertain company. Yet there are many, who, through want of attention, fall into this vein, as soon as the conversation begins to acquire life ; they lay hold of every opportunity of introducing themselves, of describing themselves, and, if people are so dull as not to take the hint, of commending themselves : nay, what is more surprising that all this, they are amaz-
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ed at the coldness of their auditors ; forgetting, that the same passion inspires almost every body ; and that there is scarce a man in the room who has not a better opinion of himself, than of any body else.

Disquisitions of this sort into human nature belong properly unto sages in *Polite Philosophy* ; for the first principle of true politeness, is, not to offend against such dispositions of the mind as are almost inseparable from our species. To find out and methodize these, requires no small labour and application. The fruits of my researches on this subject I communicate freely to the public ; but must, at the same time, exhort my readers, to spare, now and then, a few minutes to such reflections ; which will at least be attended with this good consequence, that it will open a scene which hath novelty, that powerful charm, to recommend it.

But I must beware of growing serious again ; I am afraid my gravity may have disoblige'd some of the *beau-monde* already.

*He who intends t' advise the young and gay,
Must quit the common road—the former way
Which hum drum pedants take to make folks
wise,*

By praising virtue, and decrying vice.

Let Parsons tell what dreadful ills will fall

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*On such as listen when their passions call :
We, from such things our pupils to affright,
Say not they're sins, but that they're unpolite,
To shew their courage, beats wou'd often
dare,*

*By blackest crimes to brave old Lucifer :
But who of breeding nice, of carriage civil,
Wou'd trespass on good manners for the devil ;
Or, merely to display his want of fear,
Be damn'd hereafter, to be laugh'd at here ?*

It cannot be expected from me, that I should particularly criticise on all those foibles through which men are offensive to others in their behaviour ; perhaps too, a detail of this kind, however exact, might be thought tedious ; it may be construed into a breach of those rules, for a strict attendance of which I contend. In order therefore to diversify a subject, which can no other way be treated agreeably, permit me to throw together a set of characters I once had the opportunity of seeing, which will afford a just picture of these *marplots* in conversation, and which my readers, if they please, may call the assembly of impertinents.

There was a coffee-house in that end of the town where I lodged some time ago, at which several gentlemen used to meet of an evening, who, from a happy correspondence in their hu-

mours and capacities, entertained one another agreeably, from the close of the afternoon till it was time to go to bed.

About six months this society subsisted with great regularity, though without any restraint. Every gentleman who frequented the house, and conversed with the erectors of this occasional club, were invited to pass an evening, when they thought fit, in a room, one pair of stairs set apart for that purpose.

The report of this meeting drew, one night when I had the honour of being there, three gentlemen of distinction, who were so well known to most of the members, that admittance could not be refused them. One of them, whom I chuse to call *Major Ramble*, turned of threescore, and who had had an excellent education, seized the discourse about an hour before supper, and gave us a very copious account of the remarks he had made in three years travels through *Italy*. He began with a geographical description of the dominions of his *Sardinian* Majesty as Duke of *Savoy*; and, after a digression on the fortifications of *Turin*, in speaking of which he shewed himself a perfect engineer, he proceeded to the secret history of the intrigues of that court, from the proposal of the match with *Portugal*, to the abdication of King *Victor Amadeus*. After this he ran over the general history of *Milan*, *Parma*,

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and *Modena* ; dwelt half an hour on the adventures of the late Duke of *Mantua* ; gave us a hasty sketch of the court of *Rome* ; transferred himself from thence to the kingdom of *Naples*, repeated the insurrection of *Massaniello*, and, at a quarter before ten, finished his observations with the recital of what happened at the reduction of that kingdom to the obedience of the present Emperor. What contributed to make this conduct of his the more out of the way, was, that every gentleman in the room had been in *Italy* as well as he ; and one of them, who was a merchant, was the very person at whose house the *Major* resided when at *Naples*. Possibly he might imagine the knowledge they had in those things might give them a greater relish for his animadversions : or, to speak more candidly, the desire of displaying his own parts buried every other circumstance in oblivion.

Just as the *Major* had done speaking, a gentlemen called for a glass of water ; and happened to say, after drinking it, that he found his constitution much mended since he left off malt liquor. Doctor *Hedick*, another of the strangers, immediately laid hold of this opportunity, and gave us a large account of the virtues of water ; confirming whatever he advanced from the works of the most eminent physicians. From the main subject, he made
an

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an easy transition to medicinal baths and springs. Nor were his searches bounded by our own country; he condescended to acquaint us with the properties of the springs of *Bourbon*, particularized the genuine smell of *Spaw* water, applauded the wonderful effects of the *Piermont* mineral, and, like a true patriot, wound up his disquisitions with preferring *Astrop* wells (within three miles of which he was born) to them all. It was now turned of eleven; when the Major and Doctor took their leaves, and went away together in a hackney-coach.

The company seemed inclinable to extend their usual time of sitting, in order to divert themselves after the night's fatigue. When Mr *Papilio*, the third new comer, after two or three reflections on the oddity of some people's humours, who were for imposing their own idle conceits as things worthy the attention of a whole company; though, at the same time, their subjects are trivial, and their manner of treating them insipid: For my part, continued he, Gentlemen, most people do me the honour to say, that few persons understand medals better than I do. To put the musty stories of these queer old men out of our heads, I'll give you the history of a valuable medallion, which was sent me about three weeks ago from *Venice*. Without staying for any further mark of approbation

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probation than silence, he entered immediately on a long dissertation; in which he had scarcely proceeded ten minutes, before his auditors, losing all patience, followed the example of an old *Turkey* merchant, who, taking up his hat and gloves, went directly down stairs without saying a word.

Animadversions on what I have related, would but trespass on the patience of my readers; wherefore, in the place of them, let me offer a few remarks in verse, where my genius may be more at liberty, and vivacity atone for want of method.

*Who would not chuse to shun the general scorn,
And fly contempt?—a thing so hardly borne.
This to avoid—let not your tales be long;
The endless speaker's ever in the wrong,
And all abhor intemperance of tongue. }
Though with a fluency of easy sounds,
Your copious speech with every grace abounds;
Though wit adorn, and judgment give it
weight;
Discretion must your vanity abate,
Ere your tir'd hearers put impatience on,
And wonder when the larum will be done,
Nor think by art attention can be wrought;
A flux of words will ever be a fault.
Things without limit we, by nature, blame;
And soon are cloy'd with pleasure, if the same.*

Hitherto

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Hitherto we have dwelt only on the blemishes of conversation, in order to prevent our readers committing such offences as absolutely destroy all pretences to *politeness*. But as a man cannot be said to discharge the duty he owes to society, who contents himself with barely not doing amiss; so lectures on *Polite Philosophy*, after removing these obstacles, may reasonably be expected to point out the method whereby true *politeness* may be obtained. But, alas! that is not to be done by words; rocks and tempests are easily painted, but the rays of *Phæbus* defy the pencil.

Methink I see my auditors in surprise. What, say they, have we attended so long in vain? Have we listened to no purpose? Must we content ourselves with knowing how necessary a thing *politeness* is, without being told how to acquire it? Why really gentlemen it is just so. I have done all for you that is in my power; I have shewn you what you are not to be; in a word, I have explained *politeness* negatively: if you would know it positively, you must seek it from company and observation. However, to shew my own good breeding, I will be your humble servant as far as I can, that is I'll open the door, and introduce you, leaving you then at the single point where I can be of no further use, *id est*, application.

The

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The world is a school, wherein men are first to learn, and then to practise. As fundamentals in all sciences ought to be well understood, so a man cannot be too attentive at his first becoming acquainted with the public: for experience is a necessary qualification in every distinguished character, and is as much required in a fine gentleman as in a statesman. Yet it is to be remarked, that experience is much sooner acquired by some, than by others; for it does not consist so much in a copious remembrance of whatever has happened, as in a regular retention of what may be useful: as a man is properly styled learned from his making a just use of reading, and not from his having perused a multitude of books.

As soon as we have gained knowledge, we shall find the best way to improve it will be exercise; in which two things are carefully to be avoided, positiveness and affectation. If, to our care in shunning them, we add a desire of obliging those with whom we converse, there is little danger, but that we become all we wish; and *politeness*, by an imperceptible gradation, will enter into our minutest actions, and give a polish to every thing we do.

*Near to the far-extended coasts of Spain,
Some islands triumph o'er the raging main,
Where*

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*Where dwell'd of old—as tuneful poets say,
 Slingers, who bore from all the prize away.
 While infants yet—their feeble nerves they
 try'd;
 Nor needful food, till won by art, supply'd.
 Fix'd was the mark—the youngster, oft in
 vain,
 Whirl'd the misguided stone with fruitless
 pain;
 Till, by long practice, to perfection brought,
 With easy slight the former task they wrought.
 Swift from their arm th' unerring pebble flew,
 And high in air, the fluttering victim flew.
 So in each art men rise but by degrees,
 And months of labour lead to years of ease.*

The Duke de Rochefaucault, who was
 esteemed the most brilliant wit in France,
 speaking of politeness, says, that a citizen will
 hardly acquire it at court, and yet may easily
 attain it in the camp. I shall not enter into
 the reason of this, but offer my readers a
 shorter, pleasanter, and more effectual method
 of arriving at the summit of genteel beha-
 viour; that is, by conversing with the ladies.

Those who aim at panegyric, are wont to
 assemble a throng of glittering ideas, and then
 with great exactness, clothe them with all the
 elegance of language, in order to their making
 the most magnificent figure when they come
 abroad in the world. So copious a subject as

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the

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the praises of the fair, may, in the opinion of my readers, lay me under great difficulties in this respect. Every man of good understanding, and fine sense, is in pain for one who has undertaken so hard a task : hard indeed to me, who, from many years study of the sex, have discovered so many perfections in them, as scarce as many more years would afford me time to express. However, not to disappoint my readers, or myself, by foregoing that pleasure I feel in doing justice to the most amiable part of the creation, I will indulge the natural propensity I have to their service, and paint, though it be but in miniature, the excellencies they possess, and the accomplishments which by reflection they bestow.

*As when some poet, happy in his choice
Of an important subject—tunes his voice
To sweeter sounds, and more exalted strains,
Which from a strong reflection he attains ;
As Homer, while his heroes he records,
Transfuses all their fire into his words ;
So we, intent the charming sex to please,
All with new life, and an unwonted ease ;
Beyond the limits of our genius soar,
And feel an ardour quite unknown before.*

Those who, from wrong ideas of things
have forced themselves into a dislike of
the

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the sex, will be apt to cry out, Where would this fellow run? Has he so long studied woman, and does he not know what numbers of affected prudes, gay coquettes, and giddy impertinents, there are amongst them?—Alas! Gentlemen, what mistakes are these? How will you be surpris'd, if I prove to you, that you are in the same sentiments with me; and that you could not have so warm resentments at the peccadilloes, if you did not think the ladies more than mortal?

Are the faults you would pass by in a friend and smile at in an enemy, crimes of so deep a dye in them, as not to be forgiven? And can this flow from any other principle, than a persuasion that they are more perfect in their nature than we, and their guilt the greater therefore, in departing in the smallest degree from that perfection? Or can there be a greater honour to the sex, than this dignity, which even their enemies allow them, to say, Truth, virtue, and women, owe less to their friends, than to their foes? since the vitious in both cases, charge their want of taste on the weakness of human nature; pursue grosser pleasures because they are at hand; and neglect the more refined, as things of which their capacities afford them no idea.

*Born with a servile gust to sensual joy,
Souls of low taste the sacred flame destroy;*

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By which, allied to the ethereal fire,
 Celestial views the hero's thoughts inspire;
 Teach him in a sublimer path to move;
 And urge him on to glory and to love:
 Passions which only give a right to fame;
 To present bliss, and to a deathless name.
 While those mean wretches, with just shame
 o'er-spread,
 Live on unknown—and are, unheard of, dead.

Mr Dryden, who knew human nature perhaps as well as any man who ever studied it, has given us a just picture of the force of female charms, in the story of *Cymen* and *Iphigenia*. *Boccace*, from from whom he took it, had adorned it with all the tinsel finery an *Italian* composition is capable of. The *English* poet, like most *English* travellers, gave *Sterling* silver in exchange for that superficial gilding; and bestowed a moral where he found a tale. He paints in *Cymon*, a soul buried in a confusion of ideas, inflamed with so little fire, as scarce to struggle under the load, or afford any glimmerings of sense. In this condition, he represents him struck with the rays of *Iphigenia's* beauty; kindled by them, his mind exerts its powers, his intellectual faculties seem to awake; and that uncouth ferocity of manners, by which he had hitherto been distinguished, gave way to an obliging behaviour, the natural effect of love.

The

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The moral of this fable is a truth which can never be inculcated too much. It is to the fair sex we owe the most shining qualities of which ours is master : as the ancients insinuated, with their usual address, by painting both the virtues and graces as females. Men of true taste feel a natural complaisance for women when they converse with them, and fall, without knowing it, upon every art of pleasing ; which is the disposition at once the most grateful to others, and at the most satisfactory to ourselves. An intimate acquaintance with the other sex fixes this complaisance into a habit, and that habit is the very essence of *politeness*.

Nay, I presume to say, *politeness* can be no other way attained. Books may furnish us with right ideas, experience may improve our judgments ; but it is the acquaintance of the ladies only, which can bestow that easiness of address, whereby the *fine gentleman* is distinguished from the *scholar* and the *man of business*.

That my readers may be perfectly satisfied in a point, which I think of so great importance, let us examine this a little more strictly.

There is a certain constitutional pride in men, which hinders their yielding, in point of knowledge, honour, or virtue, to one another. This immediately forsakes us at the sight of a woman.

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woman. And the being accustomed to submit to the ladies, gives a new turn to our ideas; and opens a path to Reason, which she had not trod before. Things appear in another light: and that degree of complacency seems now a virtue, which heretofore we regarded as a meanness.

I have dwelt the longer on the charms of the sex arising from the perfection visible in their exterior composition; because there is the stronger analogy between them, and the excellencies which, from a nicer inquiry; we discover in the minds of the fair. As they are distinguished from the robust make of man by that delicacy, expressed by nature, in their form; so the severity of masculine sense is softened by a sweetness peculiar to a female soul. A native capacity of pleasing attends them through every circumstance of life; and what we improperly call the weakness of the sex; gives them a superiority unattainable by force.

The fable of the north-wind and the sun contending to make the man throw off his cloak, is not an improper picture of the specific difference between the powers of either sex. The blustering fierceness of the former, instead of producing the effect at which it aimed, made the fellow but wrap himself up the closer; yet no sooner did the sun-beams play,
than

than that which before protected became now an incumbrance.

Just so, that pride which makes us tenacious in disputes between man and man, when applied to the ladies, inspires us with an eagerness not to contend, but to obey.

To speak sincerely and philosophically, women seem designed by providence to spread the same splendour and chearfulness through the intellectual œconomy, that the celestial bodies diffuse over the material part of the creation. Without them, we might indeed contend, destroy and triumph over one another. Fraud and force would divide the world between them; and we should pass our lives, like slaves, in continual toil, without the prospect of pleasure or relaxation.

It is the conversation of women that gives a proper bias to our inclinations, and, by abating the ferocity of our passions, engages us to that gentleness of deportment which we style *humanity*. The tenderness we have for them, softens the ruggedness of our own nature; and the virtues we put on to make the better figure in their eyes, keep us in humour with ourselves.

I speak it without affectation or vanity, that no man has applied more assiduously than myself to the study of the fair sex; and I aver it with the greatest simplicity of heart, that I have not
only

only found the most engaging and most amiable, but also the most generous and most heroic qualities amongst the ladies; and that I have discovered more of candour, disinterestedness, and fervour in their friendships, than in those of our own sex, though I have been very careful, and particularly happy in the choice of my acquaintance.

My readers will, I dare say, observe, and indeed I desire they should, a more than ordinary zeal for inculcating a high esteem of, and a sincere attachment to the fair. What I propose from it, is, to rectify certain notions which are not only destructive of all *politeness*, but, at the same time, detrimental to society, and incompatible with the dignity of human nature. These have, of late years, spread much among those who assume to themselves the title of *fine gentleman*; and, in consequence thereof, talk with great freedom of those from whom they are in no danger of being called to an account. There is so much of baseness, cowardice, and contempt of truth, in this way of treating those who are alone capable of making us truly and rationally happy, that to consider the crime, must be sufficient to make a reasonable man abhor it. Levity is the best excuse for a transient slip of this kind; but to persist in it, is evidently descending from our own species, and as far as we are able, putting on the brute.

Fram'd

THE POLITE PHILOSOPHER. 57

*Fram'd to give joy, the lovely sex are seen ;
Beauteous their form, and heav'nly in their
mien.*

*Silent they charm the pleas'd beholder's sight ;
And, speaking, strike us with a new delight :
Words, when pronounc'd by them, bear each a
dart ;*

*Inva'de our ears, and wound us to the heart.
To no ill ends the glorious passion sways ;
By love and honour bound, the youth obeys :
Till, by his service won, the grateful fair
Consents, in time, to ease the lover's care ;
Seals all his hopes ; and, in the bridal kiss,
Gives him a title to untainted bliss.*

I chuse to put an end to my lecture on *politeness* here, because, having spoke of the ladies, I would not descend again to any other subject. In the current of my discourse, I have taken pains to shew the use and amiableness of that art which this treatise was written to recommend : and have drawn, in as strong colours as I was able, those solecisms in behaviour, which men, either through giddiness, or a wrong turn of thought, are most likely to commit.

Perhaps the grave may think I have made *politeness* too important a thing, from the manner in which I have treated it ; yet, if they will but reflect, that a statesman, in the most
august

58 THE POLITE PHILOSOPHER.

august assembly, a lawyer of the deepest talents, and a divine of the greatest parts, must, notwithstanding, have a large share of *politeness*, in order to engage the attention, and bias the inclinations of his hearers, before he can persuade them; they'll be of another opinion; and confess, that some care is due to acquiring that quality which must set off all the rest.

The gayer part of my readers may probably find fault with those restraints which may result from the rules I have here laid down: but I would have these gentlemen remember, that I point out a way whereby, without the trouble of study, they may be enabled to make no despicable figure in the world; which, on mature deliberation, I flatter myself they will think no ill exchange. The ladies will, I hope, repay my labours, by not being displeased with this offer of my service. And thus, having done all in my power towards making folks agreeable to one another, I please me with the hopes of having procured a favourable reception for myself.

*When gay Petronius, to correct the age,
Gave way, of old, to his satyric rage;
This motely form he for his writings chose,
And chequer'd lighter verse with graver
prose.*

When

THE POLITE PHILOSOPHER. 59

*When, with just malice, he design'd to show
How far unbounded vice, at last, would go;
In prose we read the execrable tale,
And see the face of sin without a veil.
But when his soul, by some soft theme inspir'd,
The aid of tuneful poetry requir'd;
His numbers with peculiar sweetness ran,
And in his easy verse we see the man;
Learn'd, without pride, of taste correct, yet
free;*

*Alike from niceness, and from pedantry;
Careless of wealth, yet liking decent show:
In fine, by birth a wit, by trade a beau.
Freely he censur'd a licentious age,
And him a copy, though with chaster page;
Expose the evils in which brutes delight,
And show how easy 'tis to be polite;
Exhort our erring youth—to mend in time,
And lectures give—for mem'ry's sake, in
rhyme;
Teaching this ART—to pass through life at
ease,
Pleas'd in ourselves, while all around we
please*

(60)

O N H O N O U R.

EVERY principle that is a motive to good actions ought be encouraged, since men are of so different a make, that the same principle does not work equally upon all minds. What some men are prompted to by conscience, duty or religion, which are only different names for the same thing, others are prompted to by honour.

THE sense of honour is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education. This essay therefore is chiefly designed for those who by means of any of these advantages are, or ought to be actuated by this glorious principle.

BUT as nothing is more pernicious than a principle of action, when it is misunderstood, I shall consider honour with respect to three sorts of men. First of all, with regard to those who have a right notion of it. Secondly, with regard to those who have a mistaken notion of it. And thirdly, with regard to those who treat it as chimerical, and turn it into ridicule.

IN the first place true honour, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God ; honour, as it is graceful and ornamental to human nature. The religious man fears, the man of honour scorns to do an ill action. The latter considers vice as something that is beneath him, the other as something that is offensive to the Divine Being. The one as what is unbecoming, the other as what is forbidden. Thus Seneca speaks in the natural and genuine language of a man of honour, when he declares, that were there no God to see or punish vice, he would not commit it, because it is so mean, so base, and so vile a nature,

I shall conclude this head with the description of honour in the parting of young Juba.

Honour's a sacred tie, the law of kings,
The noble mind's distinguishing perfection,
That aids and strengthens virtue when it
 meets her,
And imitates her actions when she is not.
It ought not to be sported with.—

CATO.

IN the second place, we are to consider those who have mistaken notions of honour. And these are such as establish any thing to themselves for a point of honour which is contrary either to the laws of God, or of their country; who think it more honourable to revenge than forgive an injury; who make no scruple of telling a lie, but would put any man to death that accuses them of it; who are more careful to guard their reputation by their courage than by their virtue. True fortitude is indeed so becoming in human nature, that he who wants it scarce deserves the name of a man; but we find several who so much abuse this notion, that they place the whole idea of honour in a kind of brutal courage; by which means we have had many among us who have called themselves men of honour, that would have been a disgrace to a gibbet. In a word, the man who sacrifices any duty of a reasonable creature to a prevailing mode or fashion, who looks upon any thing as honourable that is displeasing to his Maker, or destructive to society, who thinks himself obliged by this principle to the practice of some virtues and not of others, is by no means to be reckoned among true men of honour.

TIMOGENES was a lively instance of one actuated by false honour. Timogenes would
smile

smile at a man's jest who ridicules his Maker, and at the same time, run a man through the body that spoke ill of his friend. Timogenes would have scorned to have betrayed a secret, that was intrusted with him, though the fate of his country depended upon the discovery of it. Timogenes took away the life of a young fellow in a duel, for having spoke ill of Belinda, a lady whom he himself had seduced in her youth, and betrayed into want and ignominy. To close his character, Timogenes, after having ruined several poor tradesmen's families who had trusted him, sold his estate to satisfy his creditors; but like a man of honour, disposed of all the money he could make of it, in the paying of his play-debts, or to speak in his own language, his debts of honour.

In the third place, we are to consider those persons, who treat this principle as chimerical, and turn it into ridicule. Men who are professedly of no honour, are of a more profligate and abandoned nature than even those who are actuated by false notions of it, as there is more hope of a heretic than an atheist. These sons of infamy consider honour with old Syphax, in the play before-mentioned, as a fine imaginary notion that leads astray young unexperienced men, and draws them into real mischiefs, while they are engaged in the pur-

suits of a shadow. These are generally persons who, in Shakespear's phrase, "are worn and hackneyed in the ways of men;" whose imaginations are grown callous, and have lost all those delicate sentiments which are natural to minds that are innocent and undepraved. Such old battered miscreants ridicule every thing as romantic that comes in competition with their present interest, and treat these persons as visionaries, who dare stand up in a corrupt age, for what has not its immediate reward joined to it. The talents, interest, or experience of such men, make them very often useful in all parties, and at all times. But whatever wealth and dignities they may arrive at, they ought to consider, that every one stands as a blot in the annals of his country, who arrives at the temple of honour by any other way than through that of virtue.

GUARDIAN.

• G O O D

ON GOOD HUMOUR.

GOOD humour may be defined a habit of being pleased ; a constant and perennial softness of manner, easiness of approach, and suavity of disposition ; like that which every man perceives in himself, when the first transports of new felicity have subsided, and his thoughts are only kept in motion by a slow succession of soft impulses. Good humour is a state between gaiety and unconcern ; the act or emanation of a mind at leisure to regard the gratification of another.

It is imagined by many, that whenever they aspire to please, they are required to be merry, and to shew the gladness of their souls by flights and pleasantry, and bursts of laughter. But tho' these men be for a time heard with applause and admiration, they seldom delight us long. We enjoy them a little, and then retire to easiness and good humour, as the eye gazes a while on eminences glittering with the sun, but soon turns aching away to verdure and to flowers.

GAITY is to good humour as animal perfumes to vegetable fragrance ; the one overpowers weak spirits, and the other recreates

and revives them. Gaiety seldom fails to give some pain ; the hearers either strain their faculties to accompany its towerings, or are left behind in envy and despair. Good humour boasts no faculties which every one does not believe in his power, and pleases principally by not offending.

It is well known, that the most certain way to give any man pleasure, is to persuade him that you receive pleasure from him, to encourage him to freedom and confidence, and to avoid any such appearance of superiority as may overbear and depress him. We see many by this art only, spend their days in the midst of caresses, invitations, and civilities ; and without any extraordinary qualities or attainments, are the universal favourites of both sexes, and certainly find a friend in every place. The darlings of the world will, indeed, be generally found such as excite neither jealousy nor fear ; and are not considered as candidates for any eminent degree of reputation, but content themselves with common accomplishments, and endeavour rather to solicit kindness than to raise esteem. Therefore in assemblies and places of resort it seldom fails to happen, that though at the entrance of some particular person every face brightens with gladness, and every hand is extended in salutation, yet if you pursue him beyond the first

first exchange of civilities, you will find him of very small importance, and only welcome to the company, as one by whom all conceive themselves admired, and with whom any one is at liberty to amuse himself when he can find no other auditor or companion; as one with whom all are at ease, who will hear a jest without criticism, and a narrative without contradiction; who laughs with every wit, and yields to every disputer.

THERE are many whose vanity always incline them to associate with those from whom they have no reason to fear mortification; and there are times in which the wise and the knowing are willing to receive praise without the labour of deserving it, in which the most elevated mind is willing to descend, and the most active to be at rest. All therefore are at some hour or another fond of companions whom they can entertain upon easy terms, and who will relieve them from solitude, without condemning them to vigilance and caution. We are most inclined to love when we have nothing to fear; and he that encourages us to please ourselves, will not be long without preference in our affection to those whose learning holds us at the distance of pupils, or whose wit calls all attention from us, and leaves us without importance and regard.

It is remarked by prince Henry, when he
sees

sees Falstaff lying on the ground, "that he could have better spared a better man." He was well acquainted with the vices and follies of him whom he lamented, but while his conviction compelled him to do justice to superior qualities, his tenderness broke out at the remembrance of Falstaff, of the chearful companion, the loud buffoon, with whom he had passed his time in all the luxury of idleness, who had gladdened him with unenvied merriment, and whom he could at once enjoy and despise.

You may perhaps think this account of those who are distinguished for their good humour, not very consistent with the praises which I have bestowed upon it. But surely nothing can more evidently shew the value of this quality, than that it recommends those who are destitute of all other excellencies, and procures regard to the trifling, friendship to the worthless, and affection to the dull.

Good humour is indeed generally degraded by the characters in which it is found; for being considered as a cheap and vulgar quality, we find it often neglected by those that having excellencies of higher reputation and brighter splendor, perhaps imagine that they have some right to gratify themselves at the expence of others, and are

to

to demand compliance, rather than to practice it. It is by some unfortunate mistake that almost all those who have any claim to esteem or love, press their pretensions with too little consideration of others. This mistake my own interest as well as my zeal for general happiness makes me desirous to rectify; for I have a friend, who because he knows his own fidelity and usefulness, is never willing to sink into a companion. I have a wife whose beauty first subdued me, and whose wit confirmed her conquest; but whose beauty now serves no other purpose than to entitle her to tyranny, and whose wit is only used to justify perverseness.

SURELY nothing can be more unreasonable than to lose the will to please, when we are conscious of the power, or shew more cruelty than to chuse any kind of influence before that of kindness. He that regards the welfare of others, should make his virtue approachable, that it may be loved and copied; and he that considers the wants which every man feels, or will feel of external assistance, must rather wish to be surrounded by those that love him, than by those that admire his excellencies, or solicit his favours; for admiration ceases with novelty, and interest gains its end and retires. A man whose great abilities wants the ornament of superficial attractions, is like a naked
mountain

mountain with mines of gold, which will be frequented only till the treasure is exhausted.

RAMBLER.

ON SATIRICAL WIT.

—**T**RUST me, this unwary pleasantry of thine will sooner or later bring thee into scrapes and difficulties, which no after wit can extricate thee out of. In these fallies, too oft I see, it happens, that the person laughed at, considers himself in the light of a person injured, with all the rights of such a situation belonging to him; and when thou viewest him in that light too, and reckonest upon his friends, his family, his kindred and allies, and mustereest up with them the many recruits which will list under under him from a sense of common danger; 'tis no extravagant arithmetic to say, that for every ten jokes, thou hast got an hundred enemies; and, till thou hast gone on, and raised a swarm of wasps about thine ears, and art half stung to death by them, thou wilt never be convinced it is so.

I CANNOT suspect it in the man whom I esteem, there is the least spur from spleen or malevolence of intent in these sallies. I believe and know them to be truly honest and sportive; but consider, that fools cannot distinguish this, and that knaves will not; and thou knowest not what it is, either to provoke the one or make merry with the other: whenever they associate for mutual defence, depend upon it they will carry on the war in such a manner against thee, my dear friend, as to make thee heartily sick of it, and of thy life too.

REVENGE from some baneful corner shall level a tale of dishonour at thee, which no innocence of heart or integrity of conduct shall set right. The fortunes of thy house shall totter—thy character, which led the way to them, shall bleed on every side of it—thy faith questioned—thy works belied—thy wit forgotten—thy learning trampled on. To wind up the last scene of thy tragedy, CRUELTY and COWARDICE, twin ruffians, hired and set on by MALICE in the dark, shall strike together at all thy infirmities and mistakes: the best of us, my friend, lie open there, and trust me—when to gratify a private appetite, it is once resolved upon, that an innocent and an helpless creature shall be sacrificed, it is an easy matter to pick up sticks
enough

